



AFTER

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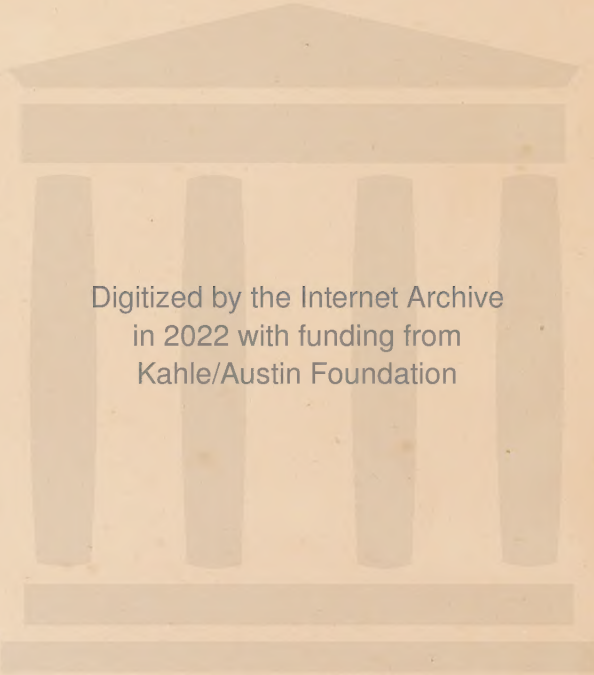
YEARS

1843



1893

W. GARDEN BLAIKIE, D.D., LL.D.



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AFTER FIFTY YEARS

OR

LETTERS OF A GRANDFATHER

ON OCCASION OF THE JUBILEE OF

The Free Church of Scotland

IN

1893

BY

WILLIAM GARDEN BLAIKIE, D.D., LL.D.



THOMAS NELSON AND SONS

London, Edinburgh, and New York

1893

William L. A. Jolly
September 5th 1894

Preface.

THE thought of writing an account of the origin and subsequent progress of the Free Church in letters to his grandchildren, was simmering in the mind of the author, when he received a request from the Publications Committee of the Free Church to write a narrative that, while suitable to the rising generation, might be interesting and instructive to all. This request led him in some degree to modify, without altogether abandoning, his original plan. The familiar style of letters has been retained, and the grandfather has not been altogether superseded. It will be understood that, while this little book goes forth with the general sanction of the Publications Committee, the author alone is responsible for all that it contains.

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AFTER FIFTY YEARS.

LETTER I.

TIMES OF OLD.

MY task is somewhat like that of Æneas when he narrated to Queen Dido the ten years' siege of Troy and the fall of the city. It is to narrate the ten years' conflict in the Church of Scotland, followed by the Disruption, and the rise of the Free Church, now just fifty years ago. We have arrived at our year of jubilee, as the fiftieth year was called by the Jews; or rather, we are near the close of it. Presbyterians have generally been noted for loyalty; and in celebrating our jubilee we follow the example of the Queen, holding our commemoration not at the beginning but at the end of our fiftieth year.

As we do so, we see rising around us the third generation of the Free Church. May God bless them, and make them better men and women than any of the generations that have gone before! The third generation cannot know about the rise of their Church so well as the second, just as the second could hardly know so much about it as those who went through the campaign. But we have good reason to believe that they wish to know about it, and it is to meet their wish that these letters are written. The writer, as a Disruption minister, had his share in the fight. But he does not wish his story to be *all* about fighting. The fight was very necessary at the time; but it would be a poor story if it were all about a struggle. The Free Church deserves to be known for her work as

well as her conflict. She has used the trowel as well as the sword ; she has built the wall and the temple as well as encountered the foe. Fighting is brilliant work, but building and reclaiming are useful work ; and we should hardly think it worth while to tell the story of the one unless we had something to say, worth telling, of the other too.

In telling a story we should begin at the beginning. Well, I suppose the oldest beginning would be the introduction of Christianity into Scotland in the days of the Romans, about which, however, we know very little. Another beginning might be the age of St. Columba, the holy missionary from Ireland who settled in the little island of Iona in the sixth century, and with his companions and pupils originated a most beautiful and fruitful mission in Scotland, England, and many parts of the north of Europe. Their blessed influence continued for centuries ; but at last the Columban Church, which had distinct scriptural features of its own, was absorbed in the all-devouring Church of Rome.

When the Columban Church passed away, we find little that is interesting in the religious history of Scotland till the dawn of the Reformation. You are familiar with the names of Patrick Hamilton and George Wishart, those young men of beautiful character and very pure life, who, after a short and brilliant career, were burned at St. Andrews, the one in 1528 and the other in 1546. Then you are more than familiar with the name of John Knox, of whom Carlyle has said, that it was he that woke the Scottish nation to life ; and Froude, that he founded a nation while he reformed a church. Such eulogies make it ridiculous to talk of Knox as a monster in human form. He was one of those remarkable men in whom a warm heart and a sagacious eye are united to an inflexible will, and who work with an invincible determination to accomplish their object, in spite of every obstacle. Whatever were his faults, he had a profound love and regard for the message of divine grace in the gospel, and an un-

quenchable desire that it should have free and undisturbed scope in Scotland, both as the means of salvation to individuals, and of strength, freedom, and prosperity to the nation. Knox regarded the Romish Church, which in Scotland had sunk lower than in almost any other country, as the greatest enemy of the gospel, and looking on its teaching and its practice as alike corrupt, nothing would satisfy him but to extirpate it, root and branch.

Another foe, too often, was the king. James I., his son Charles I., and his grandsons Charles II. and James II., strove hard to mould the Church according to their own likings. They had little or no sympathy with the Church as an instrument of saving and spiritual good, but thought of it more as a help to the government of the nation; and believing that if it were ruled by a few bishops instead of many presbyters it would be more amenable to their royal will, they once and again tried to uproot Presbyterianism, the old form of Church government, and force Episcopacy on the people. They had all of them a most extravagant idea of the prerogative of kings. It was mainly in opposition to their policy that the famous "Covenants" originated, and the struggles of the Covenanters. After long strife and much suffering and bloodshed, the Presbyterian Church was finally established in 1690 by King William III., under what is known as "the Revolution Settlement." The Covenanters have often suffered in reputation from an absurd practice—that of ascribing to the whole body the faults of a few. Fanatics and ruffians may not have been unknown among them, but these were exceptions; the great mass were undoubtedly sincere, and their history shows many a devout Christian, many a fearless hero, and many a noble martyr. Such names as Guthrie, Argyll, Peden, Richard Cameron, Donald Cargill, John Brown of Priesthill, and James Renwick will ever shine with a holy lustre; while their persecutors, Graham of Claverhouse, Sir George Mackenzie, Grierson of Lag, and the like, in spite of all efforts to whitewash them, will be always numbered among wicked and cruel men.

England and Scotland had had the same kings since 1603 ; but they were still separate countries, with separate parliaments. In 1707, however, they were united into one ; and though many good men were opposed to the union, it is now acknowledged that it has done much for the peace and the material prosperity of Scotland. Unfortunately the union had hardly taken place when, in 1712, a serious change was made without due warning on a law relating to the Scottish Church. By this change the patronage, or right of choosing ministers in vacant congregations, was committed to a single individual, called the patron, usually the chief landowner, or one of the chief landowners, of the parish. It was from this most unfortunate law that nearly all the subsequent troubles and divisions in the Scottish Church arose. Virtually the people were obliged to take any minister that was given them ; and where the new man was careless and the people earnest, the evil was intolerable. It was chiefly this bitter experience that gave rise to the Secession in 1733 and the Relief in 1752. You have probably heard the names of Ralph and Ebenezer Erskine, John Brown of Haddington, Ebenezer Brown of Inverkeithing, and other fathers of the Secession - earnest, eloquent, and very fervent preachers of the gospel ; to whom Scotland owed a great debt when the light was fast fading and the glory departing from the Established Church.

For this was the time when the "Moderate" party rose to power. The professed object of this party was to keep down fanaticism and substitute moderation in the pulpit, to make men moral and respectable, to encourage learning and the literary spirit, and to soften the antagonism between the Church and the world, which the Evangelical spirit seemed to them needlessly to create. This party gave their very hearty support to the Patronage Act, believing that it would bring into the Church a body of more sensible, social, scholarly, and gentlemanly ministers than those whom the people would choose. These qualities seemed more important in the pastors of the

Church than fidelity to the gospel message, and devout concern for the souls of the people. Before the end of the century, the Moderate party were quite in the ascendant, but flock after flock of the most earnest of the people had been driven out of the Church. But notwithstanding the repeated secessions, many holy ministers still continued in the communion of the Church—true representatives of the reformers and martyrs of other days.

And sometimes where there were two ministers for a congregation, the one would be a “Moderate” and the other an “Evangelical.” There is a tradition that in one such case, the Moderate minister preaching in the forenoon said to his people, that virtue was so beautiful a thing that if a human being of perfect virtue were to appear among men they would fall down and worship him. In the afternoon the Evangelical colleague, possibly with a reference to the teaching of the morning, reminded his people that in the person of Jesus Christ perfect virtue did appear in human form; but instead of falling down and worshipping him, they cried out, “Away with him, away with him; crucify him, crucify him!”

You have heard of the Greyfriars’ Church, Edinburgh—at all events of the Greyfriars’ Churchyard, where in 1638 the Covenant was subscribed over a gravestone, subscribed with blood in some cases, and on the wall of which the Martyrs’ Monument still stands. If we had entered that church about the end of last century, we should have heard Principal Robertson, the leader of the Moderates, preach one part of the day, and Dr. Erskine, the leader of the Evangelicals, the other. It was in that church that Sir Walter Scott was brought up; and in one of his novels, “Guy Mannering,” he has given a very true portrait of Dr. Erskine and his preaching. Sir Walter did not attach himself to the Evangelical side, but he had a great respect for Dr. Erskine. His father, also Walter Scott, a Writer to the Signet, seems to have been in full sympathy with Dr. Erskine and his brethren. Among other things recorded of him, it is said that he was much

distressed by the writings of Tom Paine, the popular infidel writer of the day, and that he procured a large supply of books written in opposition to him, which he diligently circulated wherever they seemed to be needed.

This anecdote occurs in "The Life of John Campbell," who was often called "Johnnie Campbell," from his insignificant appearance, or "Campbell the Traveller," because, when a minister in London, he was sent twice by the London Missionary Society to visit their stations in South Africa. Campbell's family occupied a pew near Mr. Scott's, and were thoroughly pervaded by the spirit of Erskine. His father died early; but he and his brothers were brought up by an uncle of such superior and consistent character that, Puritan though he was of the most rigid type, the young men were so impressed by his consistent example that they all followed in his steps. John Campbell, while yet a shopkeeper in the Grass-market, was the founder in 1793 of the Tract Society of Scotland; he was also the originator of village Sunday schools, and one of the founders of the Magdalene Asylum, and of other benevolent Christian institutions. He was a genuine product of Dr. Erskine's preaching, touched with concern for others, self-sacrificing and unwearied in efforts to do them good. This was the true outcome of the Evangelical spirit. Principal Robertson and his friends had little or no sympathy with it; their principle was "to live and let live;" but where the Evangelical spirit prevailed, it roused men to be up and doing, if by any means they might save the lost.

LETTER II.

THE EVANGELICAL REVIVAL.

IF you wish to see Moderatism painted by its own hand, read the autobiography of Dr. Alexander Carlyle of Inveresk. "Jupiter Carlyle," as he was commonly called, from his eminently tall and handsome person, was

a "Moderate of the Moderates," one who gloried in the most extreme and offensive manifestations of the Moderate spirit. For himself, he used to say that one of the greatest services he had rendered to the Church was vindicating the right of ministers to frequent the theatre; and one of the chief benefits of the Church itself was that it had produced many good historians, philosophers, and lawyers. The fault of his picture is that it makes the Moderate party as a whole worse than the reality. Even David Hume, infidel though he was, seemed shocked at Carlyle's carelessness; and once, when he heard him preach, asked him what he meant by treating a Christian congregation to such pagan morality.

Moderatism was never popular except in the upper classes, and after a while even they began to get tired of it. It had no enthusiasm, no enterprise; and worse than that, it had no gospel for the sinner. The conscience even of careless men sometimes wakes up in the prospect of death; and when they ask for bread they are not satisfied with a stone. Many persons were leaving the Church; and under the preaching of "cauld morality," the state of morals, instead of improving, was manifestly becoming worse. But what gave by far its greatest impulse to the Evangelical party was the rise of Evangelical ministers with remarkable preaching gifts. Two of these have always held a conspicuous place among the champions of Evangelicalism. One was Dr. Andrew Thomson, who became the first minister of St. George's Church when the conspicuous building in Charlotte Square—with its dome like St. Paul's, London, on a smaller scale—was erected by the Edinburgh Town Council. Dr. Thomson was a preacher of remarkable eloquence and enthusiasm; he was a man of very attractive manners and character; a warrior, too, of intrepid spirit, whom nothing could daunt or frighten; and by universal consent he rendered inestimable service to the Evangelical cause. He was also a great musician, and two of his psalm tunes, *Redemption* and *St. George's*, Edinburgh, are occasionally sung at the present day.

But the man who helped the cause most was Dr. Chalmers. Born at Anstruther, in the East Neuk of Fife, educated at St. Andrews, and first settled at Kilmany, all in the same county, Chalmers seemed the most provincial of provincials, and to his dying day he never lost his strong Fifeshire accent. At first a Moderate of a very decided type, he underwent a striking conversion in the early years of his ministry; and, like St. Paul, he spent his life a most earnest advocate of what he had at first despised. After a few years he was translated to Glasgow, and in the pulpit there he reigned supreme. In fact, as a great pulpit orator, Chalmers had hardly a rival in all the country. When he preached or lectured in London, princes of the blood, statesmen, noblemen, and clergymen of distinction rushed to hear him; and while one and all expressed their disappointment at his uncouth accent and clumsy beginnings, they were uniformly arrested and overwhelmed as he went on, and pronounced the discourse one of the most masterly efforts of eloquence to which they had ever listened. Lord Jeffrey once declared that he could not conceive Demosthenes or Cicero to have spoken with more effect. To the Evangelical cause Dr. Chalmers gave all his weight in the pulpit; and in his efforts for the good of his parish and the city of Glasgow, he showed a combination of intense activity with an equally remarkable sagacity and practical turn of mind.

Meanwhile, patronage continued to prevail in the Church; and though patrons generally paid more regard to the people's wishes and appointed better men than before, instances of gross abuse were continually occurring. What was to be done? The Moderate party had been generally losing ground in the Church, and their opponents were steadily increasing in numbers. The question arose, Could not the Church herself do something to check the evils of patronage? An old law continued unrepealed, which required that the minister should have a "call" from the people before he was settled. This old regulation had been practically neglected and set at nought for a long

time ; but might it not be revived and made effective by the Church ? In other words, might the Church not declare something in the way of consent by the people to be necessary before a minister could be settled ?

This idea gave rise to what was called the "Veto" law. In 1834 the General Assembly passed a law that whenever a majority of male heads of families, being communicants, objected to a presentee, he should be set aside, and no steps taken toward his ordination. The Moderate party were strongly opposed to the "Veto;" but the Evangelicals had now obtained the majority in the General Assembly, and it was passed by 184 votes to 138. The law officers of the Crown had expressed their opinion that it was legally competent for the Church to pass it. The veto law remained in force for nine years, and during its existence the Church enjoyed much prosperity. The interest of the people in their ministers revived ; and as patrons became more careful, the veto had to be put in force in but a very few cases. Other reforms were introduced into the Church : new life seemed to be breathed into her, and new activity was shown throughout all her borders.

With the growth of the Evangelical spirit the practical activity of the Church steadily increased. You are probably aware that it was in 1792 that the first steps were taken to form a society in England for promoting missions to the heathen. With that enterprise the name of Dr. William Carey is imperishably associated : a poor cobbler at first, in a Northamptonshire hamlet, but ultimately a missionary in India in connection with the Baptist Society, whose forty-three years' mission life, without a single visit home, elevated the name and cause of missions to a place of highest honour. Some friends of the cause of foreign missions endeavoured to draw from the General Assembly of 1796 an expression of approval and sympathy ; but the majority of the Assembly dismissed the proposal, and a leading lay elder in great excitement stigmatized missionary societies as wicked and treasonable !

But twenty-nine years later a change had come over the spirit of the Assembly's dream. The rising spirit of Evangelicalism had raised the temperature of the Church; and in 1825 a committee was appointed to consider and report on the subject of missions. In 1829 the first missionary to the heathen sailed from our shores—a young Highlander from Perthshire, Alexander Duff. In 1835, his health having broken down, he returned to this country, and took the opportunity to explain his plans and advocate his mission. In an address of overwhelming eloquence delivered to the Assembly in 1835, which absolutely electrified the house, he elevated the cause of foreign missions by a single effort to a place it has never lost. Before the Assembly had moved in this direction, some friends of missions had formed a society, “the Scottish Missionary Society,” under whose auspices another eminent missionary, Dr. Wilson of Bombay, had been sent to that Presidency. Dr. Wilson's name became as eminent as that of Dr. Duff, for he was a great scholar as well as a devoted missionary.

Besides the Foreign Mission scheme, other three schemes had been commenced by the Church before the Disruption in 1843. An Education Committee sought to provide schools where they were most needed over the country; for in those days there were no School Boards, and though each parish had a parish school, many parts of the country were in great destitution. There had also been just started a Colonial scheme in order to aid in finding ministers for Scotch settlers chiefly in Canada. The operations of these committees were on a small scale. Their incomes were small, but their work was very necessary and very useful. If the Church had been active, they would have been in operation long before.

The mission of the Church of Scotland to the Jews began in an interesting way. In 1839 four ministers were despatched, like Noah's winged messengers from the ark, to explore the world, and find out at what part of it a mission to the Jews might be most advantageously

established. A very interesting account of their journey was written by Dr. Andrew A. Bonar, who, with Professor Black of Aberdeen, a famous linguist, Dr. Keith of St. Cyrus, the well-known writer on Prophecy, and the Rev. R. M. McCheyne, the saintly young preacher of Dundee, formed the deputation. Perhaps the most interesting branch of this mission, both in its origin and its efforts, was that established at Budapest, the capital of Hungary. On his way home, Dr. Keith, my uncle, had been seized with fever, and lay dangerously ill at one of the hotels. It happened that one of the inmates of the hotel, Miss Pardoe, a literary lady (author of "The City of the Sultan," and other books), was acquainted with the archduchess, Maria Dorothea (wife of the Palatine or Viceroy of Hungary, an Austrian archduke), and that in one of her visits to the palace she mentioned Dr. Keith's serious illness to her Imperial Highness. The archduchess, who was a Protestant (of the royal family of Würtemberg), had been longing for more light, and praying that some one might be sent to help her, and also to enable her to do some good to Hungary. She believed that the coming of the Scotch minister was the answer to her prayers; cared for him in his sickness, and on his recovery aided him in every way to establish a mission to the Jews. From the first, the Pest mission was a remarkable one. Its head was Dr. John Duncan, a profound Oriental scholar, afterwards well known as Professor of Oriental Languages in New College, as well as by his honourable sobriquet, "Rabbi" Duncan. Dr. Duncan's lectures in Budapest acquired great fame, and were attended by many persons of mark, both Jews and Roman Catholics. We shall have more to tell by-and-by of the history of this mission.

Perhaps, however, the movement that showed most effectually what new energy had been brought into the Church by the Evangelical revival, was Dr. Chalmers' proposal to build two hundred churches towards supplying the destitution caused by the great increase of the population. The very mention of a fund of £100,000,

in addition to the local contributions in each place, took the breath out of people in those days, when they hardly understood the meaning of the verb "to give." Through the eloquence and enthusiasm of Dr. Chalmers, backed by like-hearted men over the country, the two hundred churches were built, and obtaining for the most part warm and lively ministers, were a great success. It was part of Dr. Chalmers' plan that these churches should be endowed from the public funds of the country, but all his efforts to accomplish this failed. Nobody understood in those days what the people were able to do for themselves.

I might dwell on many other tokens of the new life that became so manifest in the Church during the ten years between 1833 and 1843; but not to be tedious, I will mention but one more. For the first time for a century, the word "revival" became a household word. In several districts religious awakenings took place on a large scale, especially under the preaching of the Rev. W. C. Burns, who afterwards became so eminent a missionary in China, and whose biography by his brother, the late Rev. Dr. Islay Burns, is one of the most instructive missionary lives we have. It needs hardly to be said that these religious movements were regarded with deep interest by the Evangelical section, and with much suspicion, if not by all, at least by many on the other side. But they were tokens of a remarkable stirring among the dry bones; they seemed to herald the approach of a bountiful spring, and of much spiritual blessing throughout the Church.

In one word, the whole aspect of the Church for some years previous to the Disruption was hopeful and interesting. That she should be shattered at such a moment, with the sky so bright above her, seemed incredible. But terrible thunderbolts sometimes burst from a cloud no bigger than a man's hand. And so it was in 1843 in the Church of Scotland.

LETTER III.

THE BATTLE OF THE VETO.

NOTWITHSTANDING the good results of the "Veto" Act and the satisfaction which it gave over the Church, wherever there was a right idea of what ministers ought to be, it was not allowed to work on in peace. At that time there were many persons who were very jealous of the new position which the people had recently acquired both in Church and State. In 1832 the Reform Act had been passed, giving a vote for members of Parliament to all householders paying ten pounds of rent; and some people thought that that would ruin the country. You must remember that before this the country was ruled by the gentry and rich people alone, and they were naturally though needlessly alarmed when a lower class came to share their power. Their alarm was only increased when in 1834 the Veto law acknowledged the right of the members of the Church to check the power of the patrons. It seemed to them as if a tide of Democracy had been set in motion that would destroy all order and subordination in the country.

Auchterarder is a country town in Perthshire that spreads itself over the back of a somewhat bare ridge, and was well known to travellers between Edinburgh and Perth before the Forth Bridge enticed them to another route. In days of hand-loom weavers it had a considerable proportion of that class; and weavers, whether in Thrums or elsewhere, were not of the "dumb driven cattle" order. It now consisted of a general population, and it had a large and intelligent congregation. The patron of the parish was the Earl of Kinnoull, whom it pleased, without any regard to the wishes of the people, to present to the church a licentiate of the name of Robert Young. So unpopular was Mr. Young that only two men—Michael Tod and Peter Clark—signed his call; and when the veto came to be applied, no fewer than 287 male heads of families, com-

municants, declared they would have none of him. The presbytery accordingly refused to take him "on trials." But this did not suit my Lord Kinnoull. He was determined to stand for his right as patron—his right to settle a minister for Michael Tod and Peter Clark in spite of the opposition of the rest of the people. So in conjunction with Mr. Young he went into the Court of Session and raised an action, the purpose of which was to declare that the General Assembly had no right to pass the Veto Act, and that the Presbytery of Auchterarder had no right to set aside Mr. Young on the ground that he was objected to by the people. The question was argued for many days at very great length. And when the decision came to be given, all the judges of the Court met in solemn conclave. One by one each of the thirteen read an elaborate paper expressing his views. The result was that eight gave their judgment against the legality of the Veto, and five for it. The five were undoubtedly among the ablest judges of the Court—Lord Glenlee, Lord Jeffrey, Lord Moncreiff, Lord Cockburn, and Lord Fullarton. The proceedings in connection with the case were published in two large volumes.

This judgment of the Court of Session was appealed to the House of Lords, and affirmed by them. An extraordinary speech was made by Lord Brougham. In his early days he was a great champion of the people; but now, as if possessed by the spirit of his granduncle, Principal Robertson, he declared that the call was the mere shadow of a form, and that the opposition of the people could have no more effect in preventing Mr. Young from being ordained to the charge than the backing of a champion's horse at a royal coronation would have in preventing the sovereign from being crowned. When the subject came before the Assembly in 1838, it declared by a majority that it would offer no objection to Mr. Young enjoying the living of Auchterarder. This was felt to be due to the law of the land as declared by the courts; but it passed a solemn resolution to the effect that the civil courts had

no right to interfere (as they threatened to do) with the spiritual functions of the Church, or to compel it to ordain a minister ; and that any such interference would be resisted as a fatal blow to the liberties of the Church.

So Lord Kinnoull and his presentee had to go back to the Court of Session, and there they got a decree requiring the Presbytery of Auchterarder to take Mr. Young "on trials" immediately, and ordain him if found qualified ; and failing that, to pay him the nice little sum of £10,000. The Church continued to refuse. The House of Lords again affirmed the decision of the Court of Session ; and the collision now became as complete as when two railway trains face each other on the same line of rails.

But meanwhile another case of the same kind occurred in a far-away presbytery—Strathbogie in Banffshire. A vacancy had taken place in the parish of Marnoch, and the patron had presented a most unpopular probationer, Mr. John Edwards, who had long been schoolmaster of the parish. The people knew him well. Only one parishioner signed the call—Peter Taylor, who kept a tavern in the adjacent village of Aberchirder, at which the presbytery at their meetings had been wont to refresh themselves. You will see the reason why the popular party were called "non-Intrusionists," or "the Nons:" it was because they refused to intrude ministers on reclaiming congregations. Marnoch was also a populous parish, and no fewer than 261 male heads of families signed the veto against Edwards. The difference between this case and that of Auchterarder arose from the fact that the majority of the ministers of the Presbytery of Strathbogie were of the Moderate section of the Church, while in the other case they were Evangelical. Accordingly, when placed between the civil courts and the Church, the majority of the Presbytery of Strathbogie obeyed the Court of Session, as the majority of Auchterarder obeyed the General Assembly. In accordance with the decision in the latter case, it was easy for Mr. Edwards, the presentee to Marnoch, to obtain an order from the Court of Session requiring

the presbytery to make trial of his life, literature, and doctrine, and if these were satisfactory, to ordain him as nominally minister of Marnoch, but really minister of Peter Taylor. This order being presented to the presbytery, the majority agreed to do what the Court of Session required. But the Church interfered, and suspended the seven ministers who formed the majority, in order to deprive them of the power of ordaining. Nevertheless, suspended though they were, they went through the form. On a dreary winter day—21st January 1841—when the snow was lying deep on the ground, “the seven” met in the church of Marnoch. When the form of ordination was about to be gone through, a solemn protest was read on behalf of the parishioners against the right of the suspended ministers to call themselves the Presbytery of Strathbogie, and against the tyranny and hypocrisy of pretending to ordain Mr. John Edwards as minister of the parish. This done, the whole of the parishioners rose and left the church, carrying away their Bibles and Psalm-books from a building into which they could never enter again. A member of the presbytery was proceeding with the solemn office of ordination; but a tumult arose so uproarious on the part of the miscellaneous gathering in the church, who looked on the whole thing as a solemn farce, that nothing could be heard. Mr. Stronach of Ardneallie, one of the protesters who had left, being a justice of the peace, was sent for by the helpless seven, who complained that the people of Marnoch were deforcing them, and claimed his protection as a magistrate in the discharge of their statutory duty. Mr. Stronach denied that a single parishioner of Marnoch was present, and challenged the seven to point out one. Not a single real parishioner could be found to be there. This having been made clear, Mr. Stronach* counselled the people in the church to allow the ministers to finish their business, and addressing the moderator, called

* This estimable gentleman still lives, having attained an extreme old age. He was present at the jubilee service in Marnoch Free Church, Aberchirder, a short time ago.

on him to go on and be as short as possible. And the solemn form of ordination was gone through. A shudder ran through the people in the church when, in answer to the question "Are not zeal for the honour of God, love to Christ, and desire of saving souls your great motives and chief inducements to enter into the office of the holy ministry, and not worldly motives and inducements?" Mr. Edwards deliberately answered, "Yes." He kneeled before the seven; they laid their hands on his head, and by a form of prayer set him apart in the name of the Lord Jesus for the ministry of a people of whom not a single soul was present, and who had solemnly protested against the whole business. When the Assembly met, it deposed the seven men who had performed this outrage in opposition to its authority.

The "intrusion" of Mr. Edwards made a great impression on the country. In those days few people were able to follow the proceedings of the civil courts with intelligence or interest, owing to the amount of legal form and technical language in which they were shrouded. But no one from Kirkmaiden to John o' Groats could mistake the meaning of the Marnoch settlement! The news spread and reverberated through every parish, and excited a feeling of horror. It was like the fiery cross in days of old carried from height to hamlet, and rousing men, women, and children on every side. "Remember Marnoch" was enough to answer a thousand arguments and silence a thousand objectors. What at first appeared a lamentable evil turned out the best thing that could have happened for the popular cause. On the other hand, many persons were grievously offended by the deposition of the Strathbogie ministers at the following Assembly. The leaders of the Moderate party sympathized with them, openly assisted them at communions, and dared the majority of the General Assembly to punish them. It was unheard of tyranny, they said, to depose men who had simply obeyed the law of the country.

There were a great many other law pleas going on in

connection with other cases of a similar kind. In one case seven members of a presbytery, the Presbytery of Dunkeld, were summoned to the bar of the Court of Session for disobedience to the law. Their offence was that they had ordained a minister who had been presented by the patron after a previous presentee had been vetoed. It was generally expected that they would be sent to prison. Some of the most honoured ministers of the Church appeared at their side, to show that they approved of what they had done. The Court, however, or at least a majority of the judges, had not the courage to imprison them; and, like the apostles before the Jerusalem council, they were dismissed with an angry rebuke and a solemn charge to set an example to their flocks thereafter of obedience to the law.

One of the points on which law pleas were going on was the right of the Church to set up new charges called *quoad sacra* churches and admit the ministers of them to a seat in presbyteries and other Church courts. This, too, was contended to be against the law, because these men were not endowed parish ministers. Of these various cases of litigation the expenses on both sides, which were very heavy, had to be borne by the Church; and when damages amounting to thousands of pounds were claimed, the prospect was very serious, for neither then nor now were the incomes of ministers so princely that they could lose endless law pleas and pay colossal damages without being ruined. Besides these law pleas, too, there sprang up in the Court of Session an extraordinary crop of interdicts. The ministers appointed by the Church were interdicted from preaching, not only in the churches or church-yards, but in any part of the parishes of the seven ministers of Strathbogie. This was, probably, the most outrageous thing the Court of Session did in the whole proceedings. It led Lord Cockburn to set down his opinion in his "Journal" in these terms: "Those who rail at the audacity of the Assembly had as well reflect on the comparative audacity of the Civil Court." Presby-

teries were further interdicted from allowing the ministers of chapels of ease and *quoad sacra* churches to deliberate with them or to allow them to have kirk-sessions, because they had not been sanctioned by the Court of Teinds. Some ministers were interdicted from holding meetings in their own churches to explain the position of the Church. The Court of Session seemed to be suffering from interdict on the brain. Everything was done to arrest and embarrass the popular party; but the more extreme and outrageous the interdicts were, the greater was the benefit that ultimately accrued. It was made apparent to the people that every vestige of spiritual authority was taken from the Church; and when the proceedings were traced to their source, it was seen that they arose from the action of the Church refusing to ordain, or rather to pretend to ordain, ministers over congregations that could not and would not receive them.

Efforts were made to get a settlement. One of the most hopeful was in the form of a bill introduced into the House of Lords by the Duke of Argyll, the father of the present duke, recognizing in a mild way the consent of the people as necessary to the settlement of a minister. In the General Assembly a very earnest appeal was made to the Moderate side of the house to support this measure. It was urged, in a very conciliatory and touching speech by Dr. Candlish, that if they would only unite with their brethren in supporting it they would secure the unity and peace of the Church, but if they went against it the Church would be rent in twain. The appeal was in vain. The Moderates said they could not conscientiously assent to such a measure. And yet, a few years after, the Established Assembly petitioned for a much more drastic measure—the abolition of patronage! Before the Disruption the Moderate party might have easily prevented that calamity, but they counted that their opponents would be harassed into submission; they did not believe that they would resist to the end.

During this long “ten years’ conflict” many remarkable

men sprang into fame. Dr. Chalmers and other fathers lent to the Evangelical side the whole weight of their influence, while younger men came into the arena in splendid form. It was now that Dr. Candlish and Dr. Cunningham distinguished themselves as speakers and debaters. Among the lawyers on the Church's side none equalled Mr. Murray Dunlop, afterwards M.P. for Greenock, who, without fee or reward and at the sacrifice of his prospects of promotion at the bar, gave his whole mind and soul to the Church, as counsel and counsellor alike.

In 1840 Hugh Miller came from Cromarty to edit the *Witness* newspaper, which he did with brilliant effect. In Parliament, the Marquis of Breadalbane in the House of Lords, and in the House of Commons the Honourable Fox Maule (afterwards Earl of Dalhousie), Lord-Advocate Rutherford, Mr. Campbell of Monzie, Mr. Patrick Maxwell Stewart, and others, rendered splendid service.

In 1842 appeared a remarkable pamphlet—"A Letter to the Peers by a Peer's Son." It was from the young Marquis of Lorne, now the Duke of Argyll, then in his twentieth year; a singularly vigorous and well-written treatise, and quite on the Church's side. Afterwards, in a letter to Dr. Chalmers, dated Florence, May 6, 1843, the noble marquis said: "Now that the legislature has refused to alter the existing law, your consenting to remain in the Establishment would be setting your seal to consequences of no small importance. You would be giving your consent to the remodelling of the Establishment on a new and greatly altered footing; to the undoing of what the Reformers did; to the abandonment of a principle of no ordinary moment, not only with reference to your Church, but with reference to the world at large; and, finally, to as clear and indisputable a breach of national engagement as has been presented to the world." But when the hour of decision came, we regret to say that the brilliant writer did not take the course that his brave words pressed on Dr. Chalmers. Generally, the side of the Church was espoused by the devout and spiritually-

minded. Of course there were exceptions, but the main current of the life of the Church flowed on the non-intrusion side.

When railway lines are blocked by opposing trains something must be done; the block cannot go on always. In November 1842 a meeting of ministers, called the "Convocation," was held, at which it was agreed that if the Government and legislature of the country gave no prospect of relieving the Church, a separation from the State must immediately take place. When solemnly appealed to *in extremis* neither Government nor Parliament would do anything. The last chance for the Church was thus lost, and nothing remained but to prepare for disruption.

It has often been said that the Church ought to have shown a more submissive and conciliatory spirit; that she should have repealed the Veto law when it was shown to be illegal; and that if she had done so she would have found Parliament more willing to make some suitable arrangement. This may perhaps be true; but it should be observed, in the first place, that to repeal the Veto would have been either to settle Mr. Young and Mr. Edwards, which would have been disgraceful, or to abstain from settling them on some other ground than the opposition of the people, which would have been dishonest. But in fact the controversy had now assumed a far deeper and more serious character. It was often said in the debates of the day that the Church was "the creature of the State;" that she had no authority but what the State gave her; and that she was bound to obey the law, as laid down by the civil courts, just as much as any banking company or trading society. The character of the Church as a society founded by the Lord Jesus Christ for the spiritual welfare of his followers seemed to be entirely lost sight of, as well as the fact that up to the fourth century the Christian Church had no connection with the State, and that the Reformed Church of Scotland had existed from 1560 to 1567 before the State recognized her

at all. The Church claimed to have a higher head and a higher origin than the State, and refused to be dealt with as its creature.

The controversy now came to involve the headship of Jesus Christ, and the Church refused to place herself in an attitude in which she would not be free to follow in spiritual matters what she believed to be his will. Her whole efficiency depended on her having his blessing and being moved by his Spirit, and she would not submit to civil dictation as if she owed no allegiance to him. This was what was meant by a phrase constantly occurring — “the spiritual independence” of the Church. It was a very old controversy, the principle of which was pithily expressed on one occasion in Holyrood House when Andrew Melville reminded his sovereign that there were two kings in Scotland—King James and King Jesus. The Church occupied the same ground as the Covenanters, who willingly acknowledged the king as supreme over all ecclesiastical persons, but died rather than admit him supreme in all ecclesiastical causes. Reformers, Covenanters, and the Free Church all went on the principle of rendering to Caesar the things that were Caesar’s, but to God the things that were God’s. Within the spiritual enclosure of God’s house Caesar had no right to raise his voice or shake his hand, but in all civil or secular matters, such as stipends, manse, and glebes, the Church was perfectly submissive: in that sphere no word of disaffection was ever spoken, and no whisper of opposition was ever heard.

LETTER IV.

THE 18TH OF MAY 1843.

FOR several months the Church had been setting her house in order. A Provisional Committee had been formed, a Building Fund started, a General Sustentation Fund for the ministry planned, deputations had been

sent round the country to prepare for the catastrophe, plans of cheap churches had been drawn and circulated, and sites applied for throughout the land. The excitement and anxiety were very great; our minds swung like the pendulum between the fear of a catastrophe and the hope of a settlement. I do not know how it was with others, but for my own part no outward thing brought the reality of the crisis so thoroughly home to me as the sight of the sketches and plans of churches. They looked awfully like reality, and when I got a copy of the circular containing them, I felt that I too must be planning for a disruption. I had been getting fresh gravel laid on the walks of the manse, and I immediately stopped the process; and the line between the fresh gravel and the old was a testimony to my faith in what was coming. The proposed church buildings were not pretty; they had usually flat roofs, little bits of square windows, and a squat, plain look. One had been already erected for the congregation of Free St. George's, Edinburgh, in accordance with a resolution of the wealthier congregations to be content with very plain buildings until the poorer charges were supplied. This brick church stood in Lothian Road, near where the Board School stands now. It was cheap, plain, and ugly, but with an interesting interior, being constructed somewhat on the principle of the present Assembly Hall. Its existence, like my gravel walk, was a testimony to the expectation of the coming Disruption.

It was on the 18th of May that the Assembly met. It dawned on many an anxious and fluttering heart. The crisis had come, the battle was at an end; and before the sun set it was probable that nearly five hundred ministers' families would be homeless and, in a sense, penniless. If it was a serious day for the ministers, it was not less so for the ministers' wives, on whom the cares and anxieties of the household more immediately fell. Yet the ministers' wives were, with hardly an exception, just as hearty and decided as the ministers themselves; many of them, instead of shaking the purpose of their husbands, urged

them to be faithful, although in the event of their "leaving the manse" many of them knew that they could find no dwelling for miles and miles around, and that at the best their lot would be one of much hardship and trial.

It was a great blessing that the path of duty had been made so clear. To submit to the conditions of Establishment as laid down by the civil courts was out of the question. Neither the Government nor the Parliament offered a vestige of relief. An assurance had been given to the Government by their confidential advisers that the secession would not exceed twenty ministers, or forty at the utmost, and that the Church could well afford to lose these fiery and restless spirits. The submission of all the rest was counted on. It was not in human nature, they said, to quarrel with its bread and butter. One gentleman undertook to eat all above forty that should leave. We question if any South Sea cannibal ever performed a greater feat than this. But there was no sign of submission, except on the part of a few ministers, who, from their number, got the name of "the forty," which the profane converted into "forty thieves." For the great mass of the ministers the situation was like that of the Israelites at the Exodus—mountains on either side, the sea in front, and the enemy behind. Yet the voice that commanded us to go forward was clearly heard. We seemed to see the pillar of fire advancing in front of us, and nothing could be thought of for a moment but to follow its guidance into the wilderness.

All proper preparations had been made. A Protest, very carefully prepared, had been signed by all the members of Assembly who held the principles of the majority. In the morning of the day, the Queen's Commissioner, who was the Marquis of Bute (father of the present marquis), held his usual levee at Holyrood. A little incident happened which rather alarmed the company. The cord of one of the royal portraits gave way, and the picture of William III. was about to fall. A bystander quietly remarked, "There goes the Revolution Settlement!" Then,

after public worship in the High Church, the usual procession took place to St. Andrew's Church, George Street. When the members and the Commissioner had taken their places, Dr. Welsh, Moderator of last year's Assembly, who had preached the sermon in the High Church, rose and said that, according to the ancient custom, it would have now been his duty to constitute the General Assembly, but that he was precluded from taking that step by the circumstances in which they were met. These circumstances were fully detailed in the Protest, which he proceeded to read. In consequence of the serious and manifold invasions of the liberties of the Church that had taken place, those commissioners whose names were attached were unable to take any part in the proceedings of the Assembly. They were constrained in conscience to withdraw to a separate place of meeting, and to sever their connection with the State; but they did so with regret, and in the hope that a time would come when the principles on which they had acted would be recognized, and the advantages which they now surrendered would be restored.

After reading this Protest, Dr. Welsh bowed to the Commissioner and retired. Then formed the famous procession which marched from St. Andrew's Church to Canonmills Hall. With Chalmers and Welsh at their head, they marched on amid the silent astonishment of the crowd and of the spectators that filled the windows, with no sign of faltering in their step and no look of dejection in their faces. Onward they marched, vanquished yet victorious, casting no longing, lingering looks behind, severed further at each step from the smile of royalty and the favour of the great, and, what was far more serious, from comfortable homes and venerable churches beautiful with the holiest associations of their lives. Like the famous St. Francis, they seemed to be wedding poverty and plunging into misery. One thought, and one only, sustained them: they had the approval of their consciences and the smile of their Master. All power was given unto him in heaven

and on earth, and he would yet bring forth their judgment as the light and their righteousness as the noonday.

Many of the spectators viewed the procession with thrilling hearts. Lord Jeffrey, when he heard of it, said that it made him proud of his country, for in no other country of the world could the same thing have occurred. So impressed were some youthful spectators that they resolved then and there to dedicate themselves to the service of the Church. Two hundred and three names were attached to the Protest, but many more signed a supplementary adherence, making the whole number of ministers who left the Establishment four hundred and seventy-four.

That a very large place of meeting would be needed for the Protesters and the public had been evident to all. Somehow or other, in the out-of-the-way suburb of Canon-mills, there had been discovered a large storeroom with a low ceiling that might seat three thousand people. Fitted up hastily with rough seats, it formed an admirable Assembly Hall, for the low ceiling proved so favourable to hearing that even feeble voices could be distinctly heard. When the procession arrived in the hall, amid the most enthusiastic cheering, they found the space set apart for the public as full as the building would hold. For the leaders seats had been provided on a raised platform; and when they took their places, the enthusiasm of the multitude broke out in irrepressible cheers.

Dr. Welsh rose and constituted the Assembly by prayer. After a brief reference to the past proceedings of the day, he said that, according to the old practice, it was now his privilege to propose a Moderator, and that there was one man to whom not only they, but the whole country, he might almost say the whole world, looked as the man of all others who should occupy that seat. This was really no exaggeration. Among the many men of remarkable gifts and ability in the Church, Dr. Chalmers, like Saul, the son of Kish, stood head and shoulders above them all. Not only his eloquence, but his sagacity, his enthusiasm, his unwearied activity, his high moral and spiritual quali-

ties, and his attractive and genial personality, placed him on a pedestal of his own: the whole empire had no other such man. His cordiality in the present movement was the more remarkable that he had been one of the keenest advocates of the principle of Church Establishments, and of what he deemed a right connection of Church and State. But none felt more keenly than he that the recent decisions of the civil courts, by destroying the spiritual jurisdiction of the Church, had taken the soul out of her, and made her unfit to be an instrument of spiritual good to the country. The whole heart of Chalmers was in the movement, and it is very silly to say, as some have said lately, that he gave it a faltering support. There was little other speaking except what was formal at the forenoon meeting; but I remember one speaker—Mr. Dickson of Hartree—who made a short speech, in which he said that he had not left St. Andrew's Church with the procession; he had remained to hear whether the Commissioner would bring them any proposal from high quarters. But when the Queen's letter was read, the substance of it was simply this, that if the Church would lay her neck under the feet of the Court of Session, Parliament would then perhaps consider what might be done to alleviate her sufferings!

It was wonderful how soon the new Assembly got into working order. Two excellent men were appointed clerks—Mr. Piteairn of Cockpen and Dr. Clason of Edinburgh. They were great favourites with the Church, as well as excellent men of business; and sitting opposite each other at the table, with their tall foreheads and bald crowns, they looked like brothers, and soon came to be among the most familiar and marked men of the Assembly.

One of the most gratifying events of the Disruption was, that all the missionaries, to Jews and Gentiles alike, adhered to the Church, and the conveners of the committees too, so that the mission reports were all presented not to the old but to the new Assembly. The first in order of these committees was that of the Scheme for the Conversion of the Jews. It used often to be referred to

afterwards by the Convener, Dr. Keith of St. Cyrus, as an interesting and gratifying circumstance that the first work to which the Free Church committed herself, outside her own borders, was the Jewish Mission. To carry on all her missions was a serious undertaking, because it was not only necessary to provide salaries for the missionaries, but also funds for erecting buildings. The existing buildings had been erected in name of the Established Church, which thereby had the right at law to claim them. It seemed very hard that Dr. Duff, for example, who by his untiring personal efforts had raised the money for the Calcutta buildings, should have had to quit them almost as soon as they were occupied. In all ordinary circumstances such cases would have been settled by arbitration or compromise; but the Established Church claimed everything the law gave her, to the very uttermost farthing.

One of the new undertakings which had to be immediately grappled with was the providing of a college for the training of our ministers. Hitherto divinity students had received their training at the theological classes of the universities; but as these could be served only by ministers or members of the Established Church, other arrangements had to be made. In the institution which received the name of "New College," Dr. Chalmers was continued in his office of Professor of Systematic Theology and appointed Principal; Dr. Welsh continued to fill the chair of Church History; Dr. Cunningham was appointed to an additional chair; and Dr. John Duncan was recalled from Budapest to be Professor of Hebrew.

Dr. Welsh became Convener of the College Committee—an office on which he entered with remarkable energy and zeal. I well remember the evening on which he presented an interim report. He had to announce a great many donations both of books and money, some of a very generous kind. He told of the gifts of publishers—how Mr. Adam Black, for example, had presented a copy of the "Encyclopædia Britannica," and other publishers had given other valuable books. He explained that he had

got a good many duplicates of some books, and he hoped the donors would not be offended if some of these were exchanged for others. "And here," said he, holding up a slip of paper, "is a very valuable publication, issued by the Bank of England, and all it says is, 'Pay to the Bearer Five Pounds.' I need not say," added Dr. Welsh, with characteristic humour, "that we shall be glad to receive any number of duplicates of this publication." Soon after, it was suggested to Dr. Welsh by Mr. Macdonald of Blairgowrie that he might raise £20,000 for building a college in contributions of not less than £1,000 each. Dr. Welsh caught at the idea, but he did not live to see it fully realized. With the charge of the College and Education Committees, and the editorship of the *North British Review*, which had just been launched under his auspices, his health, which was never robust, gave way. He died, to the great grief of the Church, in April 1845.

Many things contributed to make the Disruption Assembly by far the happiest that had been known for many years. Letter after letter was received from men of worth and mark, expressing their purpose to adhere to the Church. Liberal contributions and promises of aid were announced from day to day. But the greatest happiness lay in the sense of freedom from the oppression of the civil courts, and in the consciousness of the noble mission that was now so clearly before the Church. There was nothing now to interfere with a free and full proclamation of God's message of grace and mercy from Kirkmaiden to John o' Groat's, and from the German Ocean to the Atlantic. A warm spirit of brotherhood animated all, cemented and strengthened by the sense of common suffering and common sacrifice. But there was a strong feeling that it was on the country brethren that the suffering and the sacrifice would fall with greatest severity. It was mainly for behoof of country congregations that the Building Fund and the Sustentation Fund were formed. There was really a great deal of the spirit of Pentecost in that Assembly, not only in the readiness to think of the poorer

congregations, but in the longing for spiritual blessing, for the outpouring of God's Spirit over all the land. When ministers went home to tell of what had taken place, there was no text in greater requisition than Psalm cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." Dr. Landsborough's (of Stevenston) exclamation respecting the first day of the Assembly was echoed by many who were present—"I shall never see the like till heaven."

LETTER V.

SYMPATHY.

DURING the ten years' controversy the Evangelical section of the Church had been exposed to an unceasing fire of scorn and reproof. Nearly the whole newspaper press of the country was bitterly against her, the chief exceptions being newspapers which her own friends had established, and week by week and day by day her wickedness in disobeying the law had been denounced with uncompromising severity. With some brilliant and honourable exceptions, the whole of the aristocracy and landed gentry of the country not only disapproved of her doings, but loaded her with rebuke. I remember that in the whole county of Aberdeen there were just three county gentlemen that stood up for her—Mr. Thomson of Banchory, Sir William Seton, and Captain Shepherd, Straloch. Shortly before the Disruption, Lord Aberdeen made a fierce attack upon Dr. Candlish, which, from a man of his otherwise calm temper, clearly reflected the spirit of the time. The Whig Government had appointed him to the newly-erected chair of Biblical Criticism in the University of Edinburgh. Lord Aberdeen, in the House of Lords, called attention to the appointment; and as Dr. Candlish, by preaching in Strathbogie, had broken an interdict, and thereby become liable to imprisonment, he remarked that if the appointment were

persevered in, the new professor might have to compose his lectures in the Calton Jail. The Government was weak enough to cancel the appointment.

When, after long delay, Sir James Graham, Home Secretary, at last wrote a letter on the part of the Government declining to do anything for relief of the Church, an edition of the letter was circulated in the north of Scotland bearing the following title, which was ascribed to a well-known and popular baronet, an elder of the Kirk : "Temperate and dignified answer by her Majesty's Government to the unreasonable and unconstitutional demands of the dominant party of the General Assembly of the Church (not being a majority of its ministers) in a letter to the Moderator from Sir James Graham, Bart., Home Secretary, earnestly recommended to the serious attention of all loyal Scotchmen and sincere Christians, desirous of promoting the prosperity and peace of their country, now invaded and disturbed by a reckless, ambitious, and unprincipled faction prepared to sacrifice the public good for their own sinful and selfish purposes, and utterly regardless of the consequences of their unfounded representations."

I remember a little taste I had personally of the scorn and bitterness of the men of power on the other side. There was no one more strenuous in his opposition to the Church than Mr. John Hope, "the Dean," as he was universally called (being Dean of the Faculty of Advocates), afterwards Lord Justice Clerk. In the autumn after the Disruption, he was presiding at a judiciary trial in Aberdeen, in the course of which a certificate of character was read out which had been given to the accused man, signed by me as minister of the Free Church of Drumblade, and in name of the kirk-session. His lordship was exceedingly indignant; he railed at "the arrogance of these people," and declared that the law knew but one kirk-session in the parish, and could hear nothing from any other. The best of the joke was that in the church by law established in that parish there was then

neither minister, nor elder, nor session-clerk, nor kirk-officer, nor any single vestige of what a kirk-session should be!

It was the violence of this abusive storm, which had been howling in our ears so long, that made the voice of sympathy and approval that came from many quarters at and after the Disruption so singularly sweet and soothing.

An excellent friend of mine, the late Rev. J. A. Wallace of Hawick, published a little volume in April 1844, containing no fewer than two hundred and twenty-two expressions of sympathy and approval from ministers and laymen of nearly all Protestant denominations in all parts of the world. Availing myself of this handy little volume, I will select a very few specimens of the whole.

Among Scottish divines outside the Church of Scotland, it would be impossible to name any that stood higher than Drs. Andrew and William Symington (Reformed Presbyterian), Dr. John Brown (Original Secession), and Dr. Ralph Wardlaw (Congregationalist). Dr. Andrew Symington appeared with many others at a General Assembly held at Glasgow in October 1843, and expressed his conviction that "the testimony recently lifted up was a kind of seed the germination of which would till the world with peace and righteousness." Dr. John Brown, in a speech at Canonmills 14th December 1843, though differing on the lawfulness of union of Church and State, declared that the conduct of the Free Church brethren was "a display of the force of principle, a manifestation of allegiance to truth and its Author, which I should be ashamed of myself if I did not reverence, and to which, I am persuaded, even the bitterest of our opponents are constrained in their hearts to do homage." Dr. Wardlaw, at a public breakfast in Glasgow, 24th October 1843, said: "From the bottom of my heart I appreciate the upright and conscientious principles which have been manifested by the ministers of the Free Church, and I hold in honour the men who have made the sacrifice."

By far the most prominent man among the Irish Presbyterians of those days was the Rev. Dr. Henry Cooke of

Belfast. He was a splendid orator, a strong Conservative, and a man of great political influence. He had seemed to be wavering as to the duty of the non-Intrusionists, and by no means eager that they should leave the Church. But after the 18th May he wavered no more. Being invited to speak in the Free Church Assembly on the day following, he said: "I conceived it to be my personal duty to bear—not in public, for that I did not expect, but in private—my personal testimony of full approbation to the principles of the Church of Scotland which you have long been struggling to maintain, and my full approbation of the decided step which you as a Church have at length taken." Similar sentiments were most cordially expressed by many other leading men in the Irish Presbyterian Church.

Nor were Evangelical Episcopalians behind. No two ministers of the Church of England were held in higher esteem than the Hon. and Rev. Baptist W. Noel, and the Rev. Edward Bickersteth, Rector of Watten, Herts. Mr. Noel, in a speech in Exeter Hall on 11th March 1844, said: "I had very just cause to examine most thoroughly the principles and conduct of the Free Church of Scotland before I made up my mind respecting it.....I cannot hesitate to declare my conviction that these principles are sound to the very core. They appear to me as written by a sunbeam.....The act they have committed is imperishable; the men themselves will live in future history, and next to the honour of having had to do and dare as they have done, is the satisfaction of honouring them."

Mr. Bickersteth, in his "Divine Warning to the Church," 1843, said: "Who can witness without sympathy, admiration, love, and prayer for them—I am sure I cannot—the firm standing on conscience, and the devotedness to principle, at great sacrifices, of the half of the national clergy, many of them distinguished for zeal and piety.....I doubt not that there will be an enlarged spiritual blessing to ministers and members of that Church in the whole course of this severe trial of their principles."

The English Nonconformists were not behind their

brethren. In the great Wesleyan community Dr. Jabez Bunting in those days reigned like a king. When apologizing for inability to attend a public meeting to receive a deputation from the Free Church, he said: "I highly honour and deeply sympathize with the excellent individuals of whom that deputation consists, the body whom they represent, and the cause which they advocate; involving as I believe that cause does, especially in the position in which it is now placed, great and vital principles in reference to the spiritual independence and godly discipline and purity of the true Church of Christ in all its various sections."

Among English Independents no name stood higher than that of the Rev. John Angell James of Birmingham. At a public meeting in that town, 4th October 1843, after expressing the pride with which he looked back on the 24th of May 1662, when two thousand ministers in England, rather than violate their consciences, surrendered their livings, and to the parallel to this supplied on 18th May 1843 by nearly five hundred ministers in Scotland, he said: "In my view it is one of the greatest events of modern times; and that man must have the eye of futurity who would pretend to set limits to its influence and tell where and how the effects of it shall extend."

The name of the late Dr. Lewis Edwards of Bala, Professor of Theology in the Welsh Calvinistic Church, was then, as it is still, encircled with peculiar honour. At the Glasgow Assembly in October 1843, he said: "I left my little flock behind me in Wales, and came to see the bush that burned in the north part of this island, and yet was not consumed. And I have seen it. I see it now before me, and can almost imagine that from the midst of the fire I hear the Lord God proclaiming, 'I have seen, I have seen the affliction of my people, and I have heard their groaning, and am come down to deliver them.'"

Before leaving England, let us hear a couple of English laymen. Isaac Taylor of Stanford Rivers was in the full possession of his great fame as a philosophical Christian

thinker, a man by no means easy to please, with a quick eye to everything disorderly or diseased in the professing Church. In a speech in Exeter Hall, 28th June 1843, he said: "The struggle was desperate, and I regard the glorious issue of that struggle as calculated to promote the cause of religious liberty, not only in Scotland and in England, but in every country where a State Church exists. I am inclined to think that the events which are now taking place are such as the Christian Church will have cause to remember, and remembering, to bless."

James Montgomery, of the Moravian Church, the sweet Christian poet whose hymns enrich our collection, at a public meeting over which he presided in Sheffield, 17th November 1843, said that two years before he had visited his native country and come in contact with many of the ministers who had now come out. Before that he had been greatly prejudiced against them, but when he went among them and saw their spirit, his prejudices were removed. "Nearly five hundred good men have gone out at the call of duty, like Abraham, not knowing whither they went. My whole heart goes with them."

Away on the continent of Europe we did not want sympathizers. Dr. Merle d'Aubigné was then in the height of his fame. He had shown in his "History of the Reformation" that Dr. Dryasdust had not a monopoly of Church history, and every one was finding his book as interesting as a novel. Writing to Dr. Welsh on 29th May 1843, after expressing his regret that he had been unable to be present on the 18th, he said: "You have not hesitated to choose between God and the world; and like Moses, you have esteemed the reproach of Christ greater riches than the treasures of Egypt, because you have had respect to the recompense of reward.....Your separation is a momentous event; may God make it a blessing to the whole Church!"

Another great Continental name was that of Cæsar Malan of Geneva, who wrote most cordially of the Free Church in his "Visit to Scotland in October 1843." I

must pass over a host of others. I will merely mention among sympathizers in America Principal Kellogg of Illinois, Dr. Murray of Elizabethtown, New Jersey ("Kiranwan"); Dr. Smyth, Charleston; Dr. Robert Baird (author of "Religion in the United States of America"), Principal Young of Danville College, and Dr. Bethune of Philadelphia. When Dr. Cunningham was in America in 1844, he found an unbroken stream of sympathy flowing from all quarters, north and south, old school and new.

Special notice, however, must be taken of one other name. It may be said that many of those whom we have quoted were moved merely by their feelings, and that they had not carefully studied the case. But this could not be alleged of Dr. Adolphe Sydow, court preacher at Potsdam, who, being sent by the king (Frederick William IV. of Prussia) to study the ecclesiastical arrangements of Britain, among other things inquired carefully into the case of the Scottish Church, and on historical and constitutional grounds thoroughly justified the action of the Free Church. He wrote a book on the subject, entitled "*Die Schottische Kirchenfrage, mit den darauf bezüglichen Documenten,*" which was also published in English.

A little more than two years after the Disruption, an interesting Continental Church showed its sympathy with our principles by following our example. In the Canton de Vaud in Switzerland, the National Church, a very Evangelical one, was much troubled by the Erastian interference of the Government. The Jesuits had been at work in various parts of Switzerland, trying to get their schemes advanced, and had roused the hatred of the people, who, bent on putting them down, established a Radical Government in the Canton de Vaud, full of jealousy towards all religious bodies. Among other acts of tyranny, the Government required every pastor to read from his pulpit a Proclamation justifying all they had done. Out of rather more than two hundred, some one hundred and fifty pastors refused. This ended in many of them demitting their charges and forming a Free Church.

The celebrated Alexandre Vinet was one of them; the most eloquent preacher of Switzerland, a charming writer, and a most estimable Christian man. The Free Church of Vaud still continues, an estimable Evangelical body, but it did not advance like the Free Church of Scotland. Some forty pastors withdrew their resignations, and the people did not support the movement so earnestly as did ours. In fact, the Vaudois crisis came too suddenly; whereas in Scotland it had been long expected and well prepared for. But there has always been a close bond of friendship since 1845 between the Free Church of Scotland and that of the Pays de Vaud.

You may ask, What was the effect of all the praise and sympathy which I have noticed in this letter? I am afraid I must answer, Not altogether good. Looking back now, after many years, I can see that while it was exceedingly pleasant, it was not very wholesome. It led us to think more highly of ourselves than we ought to have thought, and thus perhaps tended to weaken our spiritual strength. But as a testimony to our principles of action its value remained, and remains unimpaired.

LETTER VI.

PERSECUTION.

WHEN half the floor of St. Andrew's Church was left empty on the 18th May by the withdrawal of the Free Church section, the remaining portion of the Assembly, though staggered by the tremendous and unexpected magnitude of the blow, took heart of grace and resolved to make the best of the situation. They called an old Moderator to the chair, constituted the Assembly, and went through the usual formalities. The Protest on their table was a serious affair, and deserved, if any document ever deserved, a serious answer; but though it was remitted to a committee, the task was too serious,

and formal answer it never received. It came to be known in the Free Church as "the unanswered and unanswerable Protest." No vestige of attempt was made to heal the breach, nor was any step taken which might tend thereunto. The ministers who had signed the Protest were at once declared to be no longer ministers of the Church of Scotland, and orders were issued that their churches should be declared vacant on the first Sabbath after the Assembly. This of course deprived them of the opportunity of meeting their congregations once more to say farewell, or to explain their reasons for the step they had taken; but probably no harm was done, as many persons came to the new places of meeting to hear what they had to say, and having once found their way thither, continued to attend.

In the very face of the Protest, it was resolved by the old Assembly to hold all the proceedings of the Church arising out of the Veto law null and void, inasmuch as the civil courts had declared it to be illegal, and that, as an Established Church, she was bound to give obedience to the decisions of the civil courts. The ministers of Strathbogie had never been deposed; Mr. Edwards had been lawfully ordained minister of Marnoch; the ministers of chapels of ease and *quoad sacra* churches must be treated as inferiors and excluded from presbyteries and synods: in short, the most absolute submission was rendered to the Court of Session in every point where it had claimed jurisdiction. This was considered by the Free Church a needless act of prostration before the image of Caesar. The Assembly of its own act might have rescinded the Veto law, restored the deposed ministers, and undone all the other acts of their opponents in former Assemblies; but it preferred the more abject course of declaring that nothing the Church had done was of any significance or validity, inasmuch as the civil courts had declared that she had exceeded her powers. On the very day of the Disruption a commission in favour of the deposed ministers of Strathbogie was accepted *ad interim*, contrary to

the vehement protest of Mr. James Moncreiff (now Lord Moncreiff) and his brother, afterwards Sir Henry, who did not leave St. Andrew's Church with the rest, but soon after became very cordial adherents of the Free Church. Their father, Lord Moncreiff, shared their views.

The four hundred and seventy-four ministers who had separated from the State were joined by one hundred and ninety-two probationers, most of whom were speedily settled in new congregations. The name of the Church was at first the Free Protestant Church of Scotland, the word "protesting" denoting that she claimed to be the real Church of Scotland. But a long name is an inconvenience: the word "protesting" was dropped, and the FREE CHURCH OF SCOTLAND became her official as well as her popular name.

When the ministers returned to their charges, all of them found serious difficulties, and in many cases the difficulties were all but overwhelming. In general, the number of adherents far exceeded expectation. In cases without number an immense amount of local influence was used against the Free Church; and as the landed gentry, with few exceptions, were on the other side, the consequences were often very serious.

In the "Annals of the Disruption" numberless cases of persecution are recorded. Sometimes a landlord would cause a minister to be driven out of the house of a friendly tenant, where a small room had been placed at his disposal, while his family had been sent to a distant town; or he would cause it to be intimated to the widowed daughter of an ejected minister, that if she continued to shelter her aged father, she would be deprived of her house. In several instances the hardships and long foot-journeys to which ministers were thus exposed brought on illness or shortened their lives. In other instances it was the wife or the children of the manse that suffered. Mr. Swanson, minister of the Small Isles, for want of a site had to betake himself to a little vessel of twelve tons burden, the *Betsy*, which was utterly unfit to contend with the storms of the Atlantic. Very many instances occurred of serv-

ants and labourers being dismissed from employment, and tenants ejected from their farms, because they would not abandon the Free Church. Shopkeepers were told that they would forfeit the custom of the wealthy and fashionable; in short, boycotting of a most galling nature was practised before the name became known. Mr. John Hamilton, advocate, Convener of the Building Committee, a man of untarnished honour, reported many of these cases to the General Assembly. Efforts were also made to eject professors in the universities from their chairs, particularly Sir David Brewster, the distinguished Principal of St. Andrews, but happily without effect. With schoolmasters it was otherwise. Seventy-seven teachers of parish schools, sixty of Assembly schools, and seventy-five of the Society for Propagating Christian Knowledge were ejected for adhering to the Free Church, besides very many teachers in private schools.

It was not any cruelty of heart that dictated this policy, but a desire to benefit the Establishment by making the Free Church impossible. The chief means resorted to for this purpose was the refusal of sites. Many of the largest proprietors of land, and many of the leading nobility, would not give ground on any terms for Free Church buildings; and having once adopted the policy of refusal, they stuck to it through thick and thin, until public indignation compelled them to give way. If a farmer was willing to lend his barn, or to allow a tent to be pitched in a field, he was in some cases threatened with interdict and compelled to give way. In the parish of Canonbie, in Dumfriesshire, the only possible spot where the Free Church congregation could meet was at the side of the public road, exposed to wind and rain, sleet and snow. The probationer in charge of the congregation, a fellow-student of my own, being in poor health, was unable to resist the effects of such exposure, and died soon after. When Dr. Guthrie went to preach at Canonbie, and saw the spot on the moor where tinkers and vagrants were allowed to encamp, but from which the Free Church tent

had been removed by the interdict of the Duke of Buccleuch a few weeks before, he made the remark, "That is the dearest bit of land on all the Buccleuch property."

In Wanlockhead, fifteen hundred feet above the level of the sea, season after season, the people had to meet on the bleak mountain-side, their petitions for a site being sometimes not even acknowledged. In Strontian, in Argyllshire, a vessel was constructed to float on the waters of the sea, the proprietor sternly refusing a single morsel of land on shore. The scandal was so great and so long continued that at last, in 1847, a Committee of Parliament was appointed to inquire into the subject, and it is to the evidence taken by this committee that we owe the authentic details of cases of oppression that occurred throughout the country. In some instances the site-refusers were unmoved even by the exposure to which they were subjected; and it was many years after the Disruption before the last of them gave in.

Sometimes the proprietor was outmanœuvred by a man or woman in humble life. An instance of this, which created great interest, occurred in the village of Penpont, Dumfriesshire. The proprietor was the Duke of Buccleuch, a kind-hearted man and a good landlord, but one of the most inveterate of the site-refusers. It appeared that a poor woman, Janet Fraser, owned a small cottage and garden in Penpont, which she freely and cordially offered to the Free Church. A "sough" of this having gone abroad, the duke's agent called on Janet, and began by offering her £25 for the ground, presently rising to £50; but Janet declared that she had given it to the Lord, and would not recall it for all the dukedom of Queensberry. On her ground the church was accordingly built; but one of the walls had to be erected with a curve, for want of a few inches to make the building square.

It is hardly credible how great meanness was sometimes practised to thwart the Church. If a site was obtained on some feu or patch, there might be no building sand on it, and the proprietor would refuse that article, and necessitate its being brought at much expense from a

great distance. Or he might refuse stones from his quarry. In one case, where a congregation met in a temporary place, close to a clear refreshing stream of water, the water was diverted from its course, that neither Free Church man nor beast might drink thereof. The meanest thing of all was done by a nobleman in a village in Fife, where a manse was erected close to the earl's ground. He actually (or his factor) built a high wall against the windows to shut out the light! *Noblesse oblige!* One can only pity the men who did such things. Whatever suffering they might inflict on their opponents, it could have been little indeed compared with the misery which such mean passions must have perpetually bred in their own unhappy breasts.

When Dr. Cunningham went to America in 1844, he told some of these stories in order to illustrate the difficulties of the Free Church. He always concluded with Janet Fraser, and some one sent by him for her use a pair of silver spectacles, with which she was duly presented. It seemed to the Americans the case of the Pilgrim Fathers over again; and some of them proposed that the Free Church people should all emigrate in a body, and occupy part of the vast territory which was then waiting to be inhabited. This, of course, was out of the question; the Free Church would not abandon Scotland. When Dr. Cunningham went down to Dumfriesshire, he rather startled a number of people by declaring, with his usual emphasis, that the Free Church was now strong enough to defy the Duke of Buccleuch!

In the county of Sutherland, the refusal of sites was a flagrant piece of persecution. The Duke of Sutherland was proprietor of nearly the whole county, and the people *en masse* had adhered to the Free Church. He was an amiable nobleman, and his refusal was probably caused by the impression that it was a passing whim that had seized the people, and that, when it had spent itself, they would soon return to the old Kirk. But he ought to have known better. Noblemen like the Dukes of Buccleuch and Sutherland (themselves Episcopalians) were too remote

from the people to understand their feelings or appreciate their convictions; but if they shrank so much from perpetuating strife, they should have tried to heal the breach before it became irreparable.

The disclosures that were made to the Parliamentary Committee on Sites were almost incredible. Yet they were not allowed to pass without challenge. Sir James Graham, in particular, who as Home Secretary in 1843 had conveyed the refusal of the Government to inquire into the claims of the Church, was very desirous to make the Free Church appear a small and ridiculous body. What he tried to make most of was, that women were sometimes allowed to vote in the election of ministers. It said little for his political sagacity that he should have tried to throw ridicule on the Church for thus admitting the rights of women, especially seeing that in the Patronage Act of 1874, conferring the right of electing ministers on communicants and adherents of the Established Church, no distinction was made between male and female!

It must not be inferred from the instances that have been given that site-refusing and persecution were universal or even general. Some noblemen and other proprietors, who had been vehemently opposed to the claims of the Free Church, gracefully and honourably acknowledged that the Disruption was a splendid tribute to conscience, and gave sites when applied to. Notable among these, in the north of Scotland, were the Earl of Aberdeen and the Duke of Richmond. The earl, who was held in high respect for his character as a man and a landlord, readily granted a site in Fyvie to the Rev. John Manson, for whom he had a great regard, and afterwards in his own parish of Methlic, although the cranks of hostile factors nearly spoiled the generosity of his act. It is fair also to say that before they died, both Lord Aberdeen and Sir James Graham said that no part of their public life gave them more pain than their share in the proceedings that led to the Disruption of the Church. They had no conception of the strength of the convictions that influenced

the people, and they had been miserably misinformed as to the extent to which they prevailed. Those who were more in contact with the people acted differently. In March 1843, when Mr. Fox Maule (afterwards Earl of Dalhousie) moved for a committee of the House of Commons to inquire into the claims of the Church of Scotland, out of 37 Scotch members who were present at the division 25 supported the motion. It was lost by English votes, there being in all 76 for and 211 against it.

There was another great trial to which the Free Church was exposed in these early years—the loss of all the churches, schools, mission premises, and other buildings that had been recently erected, to a very large extent from the contributions of her people. The two hundred churches of Dr. Chalmers were built mainly, though not entirely, by Free Church people. The old chapels of ease, to which the Moderate party had a great dislike, were the results of the exertions of Evangelical men. But as their title deeds connected them with the Established Church, the members of the Free Church ceased to have any legal claim to them. In several cases the Establishment laid hold of them merely to shut them up. For instance, at Haddington, the minister and people were ejected from their own *quoad sacra* church, although thereafter it stood empty for twenty years; they had to build a new church on the immediately adjacent site. Before the Disruption, in many of our towns a great effort had been made by the Evangelical clergy to provide new schools; when the Disruption came they were snatched from their hands.

But the hardest case of all was that of the foreign missions. Dr. Duff had to surrender premises, library, apparatus—"everything down to the minutest atom that by the most microscopic ingenuity could be claimed by our friends of the Establishment." "Our sensations," he said, "on leaving a place so endeared to us by labours and trials and hallowed associations, it were vain for me to attempt to describe." The same process took place at Bombay. The house Dr. Wilson had built was taken pos-

session of, and a German agent appeared demanding of the missionaries the library and scientific apparatus, the fruit of their own and their friends' generosity, property to the value of £8,000. At Madras, the premises were only rented, so nothing could be made of them. The missionaries, however, had £500 in hand, and they offered by advertisement to pay back any subscription that might be asked. None was applied for; the contributors were all satisfied.

There were many cases at home of extreme hardship. At Salcoats, a blind gentleman, Mr. Macdonald, had gone through the country collecting contributions for a Gaelic church; but though only two members adhered to the Establishment, the building was wrested from the congregation. The church at Sheuchan was built in 1840, wholly from the contributions of Free Churchmen, Sir Andrew Agnew, General M'Dowall, and their friends; but though both the minister and the people adhered to the Free Church, the Established Presbytery having got the keys, used them at first only to lock up the church and lock out the people.

These harsh proceedings gave rise to a great deal of bitter feeling against the Establishment, and to many cutting criticisms on the part of the Free Church. I am afraid that we did not take quite joyfully "the spoiling of our goods." The exasperated feeling that remained for many years in the country was in a large measure due to these things, and to the share which ministers of the Establishment had in proceedings connected with the refusal of sites.

On the other hand, persecution on the whole tended greatly to the benefit of the Free Church. It opened the purses of people of means, and brought many munificent contributions into the treasury. One cannot say with certainty, but it is my impression that the Church gained far more than she lost, even in money value, by such acts of injustice and hardship as I have noticed, though at the time they made the blood boil. We can afford now to forget and forgive such proceedings, inasmuch as we have found that—like St. Paul's afflictions—they fell out rather to the furtherance of the gospel.

LETTER VII.

GETTING UNDER WAY.

AS I have already said, the number of people who adhered to the Free Church exceeded all expectation. In the northern Highland counties, there was a clean sweep of the parish churches; the people left in a solid mass, as the children of Israel left Egypt. And in many places in other parts of the country, churches once crowded were reduced to very small remnants. It was the law of the Church that a minister should be sent to preach a church vacant; it was a common joke that that process was unnecessary, the fact being apparent without any preacher. And sometimes the minister appointed to this duty had to bring some of his people with him to form a congregation. Dr. Chalmers having heard of a country minister who brought two cart-loads of his people with him on an occasion of this sort, remarked that he must be a powerful orator to have carried his audience so completely along with him. The increase of population, and other causes, have to some extent changed this state of things. A few have left the Free Church and returned to the Old. So far from wondering at this, I am surprised that it has not been done oftener. It is not every man that can remain in a Church that appeals so much to the conscience and to the pocket. As a farmer who went back once said to a neighbour, "I found there were too many *tolls* on that road."

It was a hard thing for the Old Kirk to fill up all the vacancies. The best probationers adhered to the Free Church; and in the ranks of the Established the number of dominies, and "stickit" ministers, or as Dr. Guthrie called them, "rusty razors," was very considerable. Even probationers who in despair of "a church" had assumed a secular calling, would occasionally appear in a pulpit. I remember that in my presbytery a probationer who had taken to the sale of manure, and was known as the "bone agent," ap-

peared one day in a pulpit. A worthy woman seeing him there as he entered the church, was heard to exclaim, "Ech, sirs, are ye there?" and immediately turned and fled.

The large adherence of ministers, probationers, and people encouraged the Free Church to set out with what some deemed a very Quixotic aim—to supply ordinances to the utmost of her power, to every cluster of her adherents, rich or poor, throughout the country. The reproach has sometimes been thrown on Nonconformist Churches of cultivating the rich districts only, and neglecting the poor; certainly this reproach has not been deserved by the Free Church, although some very blind opponents have not scrupled to fling it at her head.

In many parishes where the minister was opposed, the people, more or fewer, were keen for the Free Church. In the parish next to my own, where the minister was unpopular, the course determined on by the people was very simple: if he came out, they would stay in; if he stayed in, they would come out. It was necessary at once to make provision for such cases. Through the extraordinary energy of Dr. Candlish, who was indeed an incarnation of activity, meetings of the various synods and presbyteries were held at an early hour during the successive days of the Disruption Assembly, and provisional arrangements were made for the whole mass of adhering people. In the course of time the Free Church has been able to reach many localities for which there was no previous provision.

And here I must say that nothing could have been more encouraging than the readiness of ministers to do their utmost to preach everywhere, unless it was the readiness of the people to do their utmost to help and encourage them. Many a minister undertook the temporary charge of a second or a third congregation, mounting a horse after a full service at home to preach a long way off: and it was often remarked that they preached with new fervour and freedom, like men endued with a larger measure of the Spirit of God. It was indeed a time of remarkable *willinghood* on every side. Every one was so eager to do

what he could, and many were quick and clever in devising methods of help. A great army of collectors readily volunteered for work in which ladies particularly excel. Little bits of self-denial were readily agreed to: for instance, I knew a family where the young people gave up butter in order to help the Church; some families would go to a cheaper house, some would sell their jewels, or economize upon their dress. If a farmer's barn were needed for Sabbath worship, he would cheerfully have it cleared out Saturday after Saturday to be ready for use. If one had a conveyance, it was at the minister's service to go from place to place. When a church or manse was to be built, the farmers lent their carts to drive materials. Ladies that had boarding-schools received one or two girls of the manse for their education; and merchants and others were equally ready to take boys into their offices. For more spiritual service, too, there was great readiness. When Dr. Chalmers began his territorial missions, ladies and gentlemen readily agreed to become district visitors. It is seldom, indeed, that a community receives such a powerful spiritual impulse. If anything were needed to show that the Disruption was not a political movement, nor a foolish freak of ambitious men, but a genuine result of new spiritual life, it was the intense zeal and activity that were apparent on every side. I have always said that if anything be inexcusable now in the Free Church, it is laziness and self-indulgence.

Very wonderful, too, was the cheerfulness with which the people gave their money. The Scotch have always had the character of a very thrifty race, well accustomed, as the phrase is, to look on both sides of a shilling; yet almost at a bound they became perhaps the best givers in the world. Dr. Chalmers' scheme a few years before for raising £100,000 to aid in building two hundred churches in five years was regarded at the time as unprecedented; yet in the year of the Disruption the Free Church raised in money alone £363,871, 7s. 4½d. The first list of contributions (which I have before me) was a remarkable

document. In two columns it presented the sums that contributors were prepared to give, first for the Building Fund, and then annually for the support of the Church. The first contribution was an anonymous one of £1,000. One gentleman put down £500 in the first column and £500 in the other as his annual contribution. Another put down as his annual contribution a fifth of his income ; one, £200 at once, and £300 annually ; another, £300 at once, and £200 annually. The standard of the Quaker was well supported, who, when every one was sympathizing in words with some one in distress, remarked, "I sympathize £5." What could have induced the canny Scotchman to pour the contents of his purse so bountifully into the Free Church exchequer? No doubt there was much excitement, and it may be somewhat of carnal feeling, but I am convinced that in a far higher degree it arose from a sense of personal benefit derived from the Evangelical revival, and from the feeling that the Free Church was identified with that cause. Many had but recently passed consciously out of darkness into God's marvellous light, and they carried with them an intense appreciation of the value of the gospel of Jesus Christ.

Some rich men and women were particularly generous. The Dowager Marchioness of Breadalbane gave a church and manse at Langton ; Mr. Hog of Newliston gave a church and manse at Kirkliston ; Mr. Campbell of Monzie, a church at Monzie and one at Dalnally ; Miss Arthur of Barnslea, a church and manse at Markinch ; Miss Trail, a church at Papa-Westray ; Mr. Young, a church at Burntisland ; Mr. Johnston and Mr. Lennox of New York gave £1,100 for a church at Kirkcudbright ; the Marquis of Breadalbane gave £4,000 worth of slates, and correspondingly large quantities of timber, besides contributing with great liberality towards the churches and manses on his own estates. Besides the very considerable degree in which such gifts contributed to the erection of particular churches, they had a powerful influence in stirring up others to liberality, and in forming that habit of generous

giving which has become a characteristic feature of the Church.

For many years there prevailed a very grateful recollection of the fine weather, and especially the fine Sundays, of the Disruption summer. There was hardly a district from which grateful acknowledgments were not received of the goodness of God in connection with the fair, bright Sabbaths given during those months of exposure.

It would shock a High Churchman to hear of the great variety of unconsecrated places in which the people met for worship, and where, despite the want of consecration, much blessed fellowship was enjoyed with God. The list would include barns, malt-barns, and wool-barns ; stables, granaries, and herring-stores ; gravel-pits, wood-yards, and stack-yards ; as for schoolrooms, halls, tents, and rough wooden churches, these were luxuries, and so was an unused public-house, which figures in one list ! In the open air the people would sometimes assemble in a wood, or in the ravine of a burn or river, or, as we have seen, on the public road ; but however hard the conditions, one thought would have a soothing influence—that they were not like the Covenanters, obliged to hide out of sight, and in terror of fierce dragoons hunting for their lives.

LETTER VIII.

DR. CHALMERS AND THE SUSTENTATION FUND.

THE Sustentation Fund was the child of Dr. Chalmers. It was a wonderful proof of the versatility of his genius that the man who had soared to the heights of philosophy with Leibnitz and Hume and Reid ; who in his astronomical lectures had swept round the universe with Newton and Laplace ; who as a preacher had filled the horizon of Scotland anew with the gospel of Paul and Augustine ; who as a Christian statesman had grappled with the problems of population and production, of large cities

and crowded masses, and shown how to solve them as no other man had done; and who in more recent years, as with the wave of a magician's rod, had summoned into existence two hundred churches over Scotland, should now apply himself, heart and soul, to the question of maintaining five hundred ministers. It is said to be a characteristic of all great generals that while they form wide, comprehensive plans, they are most particular as to every detail, and it was just this feature that now appeared in Chalmers. Into the question of the sustentation of ministers he threw all his enthusiasm; and there is a good story told of a Highlander who, after hearing him give an address on the subject, was asked what he thought of Dr. Chalmers. His answer was that he was a clever man, but "unco worldly."

It was at the Convocation of ministers in 1842 that Dr. Chalmers first propounded his scheme. It was not thought then that there would be more than five hundred ministers in the Free Church (to-day there are one thousand one hundred and sixty-nine ministers, including those retired); and Dr. Chalmers undertook to show how £150 a year might easily be provided for each of them. He undertook to do it all with pennies. Assuming that so many hundred thousand people would adhere to the Free Church, all he asked was that each should contribute a penny a week. It was easy for him to show, by the multiplication table, that the result would be £75,000 a year, which was the needed sum. Of course there were many families where you could not expect a penny a week from every adherent; but these were balanced by the many cases in which you might look for a great deal more. One liberal friend had promised to contribute £300 a year. This would make up for the deficiency of nearly fifteen hundred. The success of the scheme would depend on finding a body of collectors that would regularly collect the penny a week. But this was a point in which the Church was strong—the spirit of willingness was so general. Dr. Chalmers would not listen to the fear that

the sum was too large for the people to give. A penny a week too large for the support of the gospel! He often quoted the Scotch proverb that "many littles mak' a muckle;" and he used to affirm with great vehemence that if even the Highlanders, who were proverbially poor, would give their tenth pinch of snuff to the Sustentation Fund, the result would be easily achieved. Of course all arrangements were to be made under the superintendence of the minister and kirk-session of the congregation, with the aid of an order which had fallen into abeyance—the order of deacons.

Then as to the distribution of the fund. It was to be divided equally, share and share alike, among all the adhering ministers. This was the way in which regard to the poorer congregations was to be shown; their minister would receive the same dividend from this fund as the richest congregation in Edinburgh or Glasgow. It would be a bond of brotherhood in the Church, and the great blessing of it would be that it would serve to maintain Christian ordinances in many a district where a self-sustaining congregation could not exist. It would also prevent the minister from being too exclusively dependent on his own congregation. It would obviate the painful feeling that what the minister received from other sources, over and above the contributions of his own people, was a dole of charity. And thus it would serve to make up for the loss of the national endowments, and change the Church from a State-endowed to a people-endowed institution. The abler congregations might supplement their ministers from their other funds, but the Sustentation Fund would be for all, and if it prospered they would not be in such a distressed condition after all.

The Convocation was electrified by the scheme, it was so simple and apparently feasible; so purpose-like, yet bringing out results utterly beyond the most sanguine expectation. Nobody opposed it, but many listened in silent incredulity. They did not believe in the sagacity of Chalmers, nor in the ability of a man with those dreamy

eyes of his to understand about money. Most cordial testimony was borne to the eloquence with which the scheme had been expounded. The exposition, indeed, came off like one of those Budget speeches which afterwards brought such fame to Mr. Gladstone in Parliament. Dr. Nathaniel Paterson of Glasgow, author of a very charming little book called "*The Manse Garden*," remarked, with a touch of exaggeration, that when their good ship Establishment was about to be wrecked, Dr. Chalmers had brought a lifeboat to their rescue, and some of them were thinking that they would be fully more comfortable in the lifeboat than in the ship!

The idea of the Sustentation Fund took hold at once, and has kept it to this hour. The country people did not at first get their tongues round the big word, but the "*Sustention Foond*" soon became familiar to them. It was tacitly adopted by all; and in order to take time by the forelock, associations were established immediately after the Convocation in several congregations, and the work of collection was begun. The Disruption Assembly gave its cordial sanction to the plan, and it has continued to this day the financial sheet-anchor of the Church. During the first year of its operation it hardly received justice, as the draft on congregations for building purposes was so great. But even during that very broken year the sum raised amounted in May to £68,704, 14s. 8d., which was enough to allow at the rate of £105 to each of 583 ministers—for that was now the number in the Church.

The Sustentation Fund had been planned on the supposition that there would be about five hundred ministers in the Free Church, and its first difficulty arose from the rapid increase of the number. New congregations were for the most part poor, so that the addition of their ministers to the fund tended to lower the dividend. But another difficulty soon appeared. A lazy or selfish congregation, finding that under all circumstances it would get the same dividend, might fail in its duty to the fund;

or it might give its chief contributions to its own local funds. In illustration of this a story used to be told of a Highland funeral. In accordance with ancient usage, the remains of a deceased brother had to be borne over the mountains to the church-yard of a distant parish, and the day being very sultry, one of the bearers said to his neighbour, "It's a heavy lift, Donald." "Lift!" said Donald. "Do you lift? I lean." Now there came to be only too many congregations in connection with the Sustentation Fund that found it more comfortable to lean than to lift. It became necessary to do something to obviate this. As some one put it, there was need for two things --a check and a spur; a check to selfishness and a spur to liberality. It would be tedious to speak of all the plans that were proposed and tried for this purpose. It can hardly be said that we have succeeded yet in perfectly solving the problem. The method now in operation is, that after an equal dividend of £160 has been allotted to all who are entitled to it, the surplus is divided among the ministers of congregations contributing at the rate of ten shillings and seven-and-sixpence per member respectively. For the former rate the surplus is double that for the latter. According to present regulations, new congregations are not taken at once on the platform of the equal dividend, but only after some years' trial, so that it may be seen that they are able and willing to make a suitable contribution.

In the administration of the fund every effort has been used to bring moral suasion to bear, as far as may be, against abuses, and it has generally been found that when the congregation is in a favourable condition spiritually, it is not backward in its duty to the fund. Considering all the difficulties of the case, the Sustentation Fund has worked remarkably well, and has been a great benefit to the Free Church.

Efforts have been made from time to time to increase the amount of the equal dividend. The first year, as we have said, it was £105, the second it was £122, and thereabout it continued for some time. A new effort raised it to

£140, and further movements brought it to £160, where it stands at the present day. For some time it has been attempted to reach £200—a difficult but very desirable consummation. The following table will illustrate the progressive growth of the fund and the increase of ministers in the Church:—

YEAR.	Number of Members.	Ministers on Sust. Fund.	Ministers on Full Divid.	Amount of Sustentation Fund.	Amount of Equal Dividend.	Higher Share of Surplus Fund.	Number enjoying Surplus.	
							Large.	Small
1843-4	..	583	470	£ 68,704 14 8	£105	This arrangement began in 1867-68, when the higher share was £10. The lower is always half of the higher. The numbers for that year..	..	..
1844-5	..	627	557	77,630 12 0	122		..	..
1845-6	..	657	580	82,681 17 4	122		..	..
1846-7	..	673	590	83,117 16 10	120		..	..
1847-8	..	684	596	88,996 9 5	128		..	..
1853-4	236,477	765	696	94,635 10 6	119		..	..
1863-4	..	894	715	115,784 19 6	138		266	202
1873-4	..	975	770	152,112 8 4	150	£32 0 0	437	167
1883-4	321,518	1,105	822	171,156 14 7	160	23 0 0	607	157
1891-2	341,306	1,169	821	175,672 17 8	160	14 10 0	600	183

The amount applied to supplement ministers' stipends from congregational funds in 1891-2 was £75,679, 7s. 9d., in which 799 ministers participated in varying proportions. The average all round in 1892 was £94, 14s.

The success of the Sustentation Fund has raised the question in other Churches whether a similar arrangement might not be adopted with benefit to them. In the Presbyterian Churches of England and Ireland a Sustentation Fund has been established, but on somewhat different lines, and in both cases with fair success. Dr. McCosh, who for many years presided over Princeton College, U.S., and who was a minister of Brechin at the Disruption, tried to get it introduced in the largest of all Presbyterian Churches—that of the United States (North); but the circumstances were not judged suitable. In the United Presbyterian Church of Scotland, though a Sustentation Fund was not established; a great impulse was given to the Augmentation of Stipends Fund; and that Church

aims at the same point as the Free Church—£200 a year and a manse to every minister. There can be little doubt that the example of the Free Church has had a favourable influence in all Nonconformist Churches, in providing better and more regularly paid incomes for the ministry. The Sustentation Fund is one of the great monuments of Dr. Chalmers; and it will ever be to his honour to have devised a plan which, though still inadequate, has sustained Christian ordinances in hundreds of needy parishes, has contributed to the comfort of many a pastor's home, and has indirectly benefited all the Nonconformist Churches of the country.

Attached to the Sustentation Fund are two auxiliary funds—one called the Widows' and Orphans' Fund, and the other the Aged and Infirm Ministers' Fund. For a payment of £7 a year from his ordination each minister secures for his wife after his death an annuity of £48 for life, and of £27 for each child up to the age of eighteen. If the mother be dead, each orphan child receives £40, 10s. The Aged and Infirm Ministers' Fund provides sums varying, according to the length of the incumbency, from £30 to £80 for ministers who have become unable for their work. The accumulated capital of the Widows' and Orphans' Fund is £359,214, 8s. 5d., and that of the Aged and Infirm Ministers' Fund, £142,252, 3s. 10d.

Perhaps I should have mentioned a kind of extra auxiliary, outside the Church courts altogether, for helping ministers with small incomes to educate their children. The "Sons' and Daughters'" Society had in 1892 a capital of nearly £23,000 and an income of about £2,700, and it distributed £2,561 in 207 grants varying from £10 to £20.

Such remarkable results could not have been foreseen fifty years ago. No Disruption minister ever dreamed of them. They show the reward of faith; they prove that God is never unmindful of those who forsake houses and lands for his sake; and they are well fitted to inspire confidence in that beautiful name by which he revealed himself to Abraham in the land of Moriah—JEHOVAH-JIREH, the Lord will provide.

LETTER IX.

DR. GUTHRIE AND THE MANSE FUND.

YOU have heard of Sir George Harvey, a very estimable citizen of Edinburgh and distinguished artist, who died about twenty years ago. Though not a Presbyterian, he was a great painter of Church scenes, as I may call them—the “Covenanters’ Baptism,” the “Covenanters’ Communion,” the “Battle of Drumclog,” and the like. Most of these pictures have been engraved, and are well known in Scotland and elsewhere. Of the same class is one called “Leaving the Manse.” It represents a minister in middle life conveying a decrepit old lady, his mother, to a country cart in which she is about to be driven away from the dear old manse, where probably she has spent her life, to some humble cottage at a distance. The minister’s wife, with her little children around her carrying their household pets, is locking the door, and the elders and other members of the congregation, who have come to help with the “flitting,” are looking on with respectful affection and in deep concern. That picture was the reflection of many a real scene. And very painful scenes they often were. For although, as Dr. Guthrie testified, he never met a minister who regretted his sacrifice in giving up all, he found many to whom leaving the manse was the bitterest of all the Disruption experiences. The minister’s wife was especially to be felt for—leaving the home to which she had first come a happy bride, where her children had been born, and where perhaps she had watched the last breath of some of them now lying in the church-yard which once seemed their own, but was now to pass into a stranger’s hands.

The years between 1843 and 1846 were years of great trial and domestic suffering to very many of the country ministers. But though it was proposed in 1844 to start a Manse Scheme, it was resolved, with the consent of all, that the erection of schools should have the preference, and it

was not till 1845 that a Manse Scheme was seriously begun. It was often remarked how wonderfully the Free Church was provided with the right men for the different enterprises in which she engaged. Dr. Chalmers for the Sustentation Fund, Dr. Welsh for the College, Dr. Macdonald for Schools, Dr. Duff for Foreign Missions, Dr. Candlish for general administration, were not only the right men in the right places, but it seemed as though men so suitable could have been found nowhere else. And now a man of unrivalled qualifications was provided to head the manse-building enterprise. You need not be surprised if I speak warmly of Dr. Guthrie, for in the later years of his life it was my privilege to be closely associated with him, and much cause had I to know what a noble man he was; one whose title to respect did not depend merely on his eloquence, or his faithfulness as a preacher, or his brilliancy as a speaker, or his achievements as a philanthropist, or on the sparkling humour and geniality that made his company so delightful; but who was as genuine in private as he was brilliant in public, and ever, as I found, a true, generous Christian friend.

What probably fitted him for the Manse Scheme was his tenderness of heart, joined to his graphic power and pathetic eloquence. No man could have reproduced so dramatically the painful scenes in the dwellings of the ejected ministers in many parts of the country, or drawn out more powerfully the sympathy of the people, which was evinced in the best of ways—handsome contributions to the cause.

Dr. Guthrie gave a whole year to the advocacy of the Manse Scheme. At first it was proposed to raise a fund of £50,000; that was enlarged to £100,000, and the result of his efforts was that upwards of £116,000 was promised. This fund was to give £200 in aid of each manse; all beyond that had to be raised by local effort. That such a sum should be contributed to this object in the third year of the Free Church, and after all that had been done for churches, schools, college, missions, sustentation, and what not, was the most remarkable thing that had yet occurred

in her financial history. But the heart of the people was deeply touched by the privations of many a country minister and his family; and when Dr. Guthrie began his work, there went out with him a warm breeze of sympathy, so that many a time, as he entered a counting-house or a parlour and prepared to set forth his cause, he was told that a speech was needless. The friends were ready with their contributions, and when he thanked them for their help, they told him that he was less indebted to them than they were to him for giving them the opportunity to help the cause.

If you should ever read Dr. Guthrie's *Life*, written by his sons, you will find some touching notices of the kind of sufferings which not a few ministers had to endure privations they would have thought little of had they been well and strong, but which assumed a pathetic and tragic aspect when they lay under the hand of disease or the shadow of death.

Such was the case of Mr. Baird of Cockburnspath, near Dunbar, whom Dr. Guthrie found in the winter of 1844-5 "in a mean cottage consisting of two rooms, a but and a ben, with a cellar-like closet below, and a garret above..... 'Now,' said I to Mr. Baird, 'where are you to sleep?' So he climbed a sort of trap-stair, and got up to the garret; and there was the minister's study, with a chair, a table, and a flock-bed. A few inches above were the slates of the roof without any covering, and as white with hoar-frost within as they were white with snow without. When he came down the next morning, after a sleepless night, I asked him how he had been, and he said he never closed an eye all the night from the cold. His very breath on the blankets was frozen as hard as the ice outside. (Mr. Baird died a few weeks after.) I say that man lies in a martyr's grave."

Still more pathetic was his account of the condition of the Mackenzies of Tongue, in Sutherland, father and son. "The old man," wrote Dr. Guthrie, on occasion of a visit, "seventy-five years of age, very asthmatic, lives with his

son, who is his assistant and successor, in a bedroom in the parish schoolmaster's house. His son is ill of a bilious fever, and he himself has suffered so from the exposure of last night that a boy has just come, riding through a hurricane of wind and rain, to say that Mr. Mackenzie will not be able to receive me to breakfast. His family live about forty miles away at Thurso. He pays for his accommodation there £35 a year. His manse (former one I mean) is just close at hand—the finest, save Arbirlot, I have ever seen; and now the old man rents a bedroom and a bed-closet in his parish at four shillings a week.” Dr. Guthrie then described his visit to the two ministers. “I found the old man’s shelter in a mean cottage schoolhouse under the lee of a heather hill. Before the filthy doorway there stood a broken cart and a black peat-stack, not a flower adorning it. There is a but and a ben, with a small bed-closet off it. In the end with the closet the minister is sheltered.

“I had just time to learn that the livelong night he had been very ill, when I stepped into a mean apartment, which is dining-room, library, bedroom, and all, and there, beyond the bed, sat the old man, half dressed, in a high-backed black chair, over which his gray locks were falling, he himself buried in the sleep of exhausted nature. I stepped up to him, but he stirred not. I stood awhile and looked on the touching picture, thinking, Oh, if I had any of the men here who are persecuting our poor Free Church, surely they would be moved by such a sight as this! Then stealing across the floor, I pushed open the closet door, and found his son stretched on his sick-bed, all the worse from hearing during the long night his father’s sufferings, while unable to relieve them. I stayed for a minute or two with the son, who was, after all, thankful that he did not lie on that fever-bed a renegade, that his conscience and his father’s were at peace.”

The hand of death was really both on father and son. Both died very soon after; and when the announcement was made in the General Assembly, Dr. Guthrie paid them a most glowing tribute.

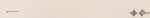
Notwithstanding his large family and diminished income, Dr. Guthrie put his own name down for £100, to be paid in five years, explaining that he could no more have paid it at once than he could have flown, but that he had held a conference with his wife and found that in five years it could be done. Beginning at Glasgow in July 1845, he got £10,000 subscribed in three days. At a General Assembly held at Inverness in August, he announced that the amount subscribed was £37,360. Afterwards he set to work in Edinburgh itself. It happened that the Sunday following, Lord John Russell, afterwards Premier of the United Kingdom, was in his church. Hugh Miller, in the *Witness*, very graphically described the astonishment which suddenly showed itself on his lordship's face when, at the close of the service, Mr. Guthrie (he was not yet Dr.) announced that in six months the Manse Fund subscription came to £80,000, and that he was now beginning to appeal to his own congregation, and seven of them had promised £1,300.

I am quite sure that the enthusiasm of the Free Church never rose so high for any object as it did for the Manse Fund. It seemed to have a charm for every one. Five pounds was the minimum subscription, but this was a general fund, and besides this, a local fund had to be raised in every country parish. The highest contribution was the Marquis of Breadalbane's £5,000. The total amount promised was £116,370, the total number of subscribers being 6,610, so that the average contribution was £19. If you consider that the people of the Free Church were much fewer than they are now, and with far less wealth, you will see that this was really a wonderful effort of willingness and liberality.

Dr. Guthrie greatly enjoyed his tour, although it told very seriously on his health, bringing on a weakness of the heart that shortened his days and compelled him to retire from the pulpit nine years before his death. He would tell in his humorous way that in his tour he had not found the field like the Irishman's field. Two Irishmen were

reaping, when one said to the other, "I never saw such a field: there is only a straw here and a straw there." "Ah, Pat," said the other, "I have seen a much worse field: I have seen a field where there was a straw here and no straw there at all." That, said Dr. Guthrie, was not true of the Free Church field. His heart warmed alike to the people who had subscribed so liberally, and to the clergy who had suffered so cheerfully. But there were some instances of suffering the memory of which he could never forget. "I could stand the beating of the tempest of oppression," he said, "did it beat only on my own head; but to see the hectic flush on a child's cheek—to see the withering of a sore consumption—to carry to the grave the mother of a man's own children—to come back from the church-yard to hush the wail of a motherless infant, crying for a mother who was no longer on earth,—these are trying afflictions, and that is what some of our homeless and houseless ministers have had to bear. May my right hand wither when I desert my brethren!"

The Manse Scheme was a new pledge of the stability of the Free Church. Many of its foes had allowed the Church a life of but four or five years. By that time they believed the fever would have subsided, and the life of the Church would have begun to ebb away. The success of this fund showed that there was no decay of enthusiasm within the Church, while the seven or eight hundred manses which the fund helped to rear were an evidence not only that the Church had surmounted her original difficulties, but that her roots were now deeper in the soil than ever.



LETTER X.

COLLEGES AND EDUCATION.

I HAVE already told you of the origin of New College. It was not found difficult in 1844 to get twenty contributors of £1,000 each. But that was only the

beginning of the process. Many another thousand was added sooner or later. Mr. Macdonald of Blairgowrie, when he undertook the raising of the School Fund (see page 74), kindly agreed that a percentage of it should be applied to the College. The cost of the building at the head of the Mound was £40,504, 5s. 9d., and in addition to this the Endowment Fund for professors now amounts to £104,122, 6s., besides lands and houses. There is also a valuable library, and endowments for bursaries of upwards of £20,000.

The Convener of the College Building Committee was Mr. Earle Monteith, Sheriff of Fife, a tall man of eminently handsome face and figure, a popular speaker, very genial in manner, and most cordially attached to the Church. Mr. Monteith and the Committee who acted with him were desirous to make the College a commanding object in the architecture of Edinburgh, all the more that through sheer necessity most of the churches had been planted in obscure or undesirable situations. "Bruce's Entry" was the designation which Dr. Bruce, of Free St. Andrew's, Edinburgh, humorously proposed to put over the entrance to his church, buried as it lay behind the houses in George Street. With the College building was to be combined the Free High Church, of which Dr. Gordon was the much-esteemed pastor. The best site that Edinburgh could afford was purchased at a cost, I think, of £10,000, and its foremost architect, Mr. Playfair, was engaged to prepare the plans. The building is by no means faultless, but it has an academic and dignified look. Mr. Ruskin was far from satisfied with its towers, but no one could say that there was in it a trace of false ornament. The foundation-stone was laid by Dr. Chalmers in June 1846, but unfortunately he did not live to see it completed. Dr. Chalmers could never trust himself to speak extemporaneously, and even when standing amid heaps of stone and timber he had to use a "paper;" but with his usual humour he reconciled his audience to it by holding up a scrap covered with shorthand hieroglyphics,

and remarking that, as that was all his speech, they might just let him read it, otherwise he would be sure to inflict on them "an interminable rigmarole."

Before the opening of this building in 1850 the classes had met in a house in George Street. The first few years produced a great influx of students, the natural result of a movement which thrilled the heart of many a godly youth, and made him feel that there was nothing he could be except a minister of the Free Church. I have before me the album of the College, containing the names of the students, with the headings of the columns in the handwriting of Dr. Chalmers. It is rather a sad thing to look over that list. Many are dead and buried; others never realized their wish—never became ministers; and of the few who remain to this day, most are venerable old men, retired from the pulpit and looking with interest on the lively and hopeful faces of a third generation.*

It is a somewhat sad thing for a professor to witness in the bald foreheads or whitened temples of some of his students how early the "hoar of antiquity" (as Chalmers used to call it) begins to show itself; how soon young ministers achieve that mark of respect which appalled my dear old friend the late Pastor Bost of La Force (France), when he stood up for the first time to address the General Assembly, and craved indulgence inasmuch as he had never before spoken in the presence of so many "barren heads"!

That house in George Street must be the scene of many happy memories to such surviving students as were there. Chalmers as a professor was probably at his best, and it

* The total number enrolled was one hundred and sixty-eight. Among these I find two converts of the Budapest Mission—Alfred R. W. Edersheim (1), afterwards a popular author, and A. B. W. Tomory (1), still a missionary at Constantinople; Stephen Hislop, who became a distinguished missionary in India; James D. Burns, Hampstead, the poet; John Mackintosh, "the earnest student" (1); Andrew Cameron, afterwards of Melbourne (1); William Tasker, West Port (1); and some who are still at their posts—Charles Watson, D.D., Largs; Robert B. Watson, LL.D., Cardross (1); James Calder Macphail, Pilrig; W. Balfour, D.D., Holyrood (1); Robert Gordon, Buccleuch. Those marked (1) entered the Hall for the first time, and indicated the kind of men that were drawn to the Free Church ministry.

was there that he ended his career. How enthusiastically he was cheered was known to no one better than to Mr. Naysmith, the fashionable dentist of Edinburgh, whose house adjoined the College. The applause of Chalmers' students passing through the partition disturbed delicate ladies about to place their jaws in the dentist's hands before the days of ether or chloroform. Mr. Naysmith once sent a polite message to Dr. Chalmers, requesting him to put a stop to the disturbance. Chalmers, who half liked, half repressed the applause of his students, took the opportunity to check the practice, and humorously expressed the hope that they would be duly impressed by Mr. Naysmith's message, inasmuch as it would be a serious thing to offend a gentleman who was so much "in the mouth of the public."

One of the special aims of the Free Church was to provide a body of clergy in whom learning and piety might be combined, and for this purpose the course of study was enlarged and improved. Five theological professorships were established - a greater number than any theological faculty in the universities possessed then or possesses now. Formerly, a student entering the Theological Hall might find the professors in the middle of their course, and would have to study the last part first and the first part last. In the Free Church College the course was so arranged that at whatever time a student entered he should begin at the beginning and go on consecutively to the end. Whether the aim of the Church to combine learning and piety has been fully attained will perhaps be questioned by some; but beyond doubt there have been very many instances of young men, after attaining the highest distinction in the universities, giving themselves to our humble ministry and proving devoted ministers and missionaries. Dr. Norman Macleod wrote the life of one who realized the combination in an eminent degree, though he did not live to be a minister - "John Mackintosh, the Earnest Student." If gifts and grace have not always gone together in equal proportion, the fault

may be that of the Church in not sufficiently making her divinity halls the subjects of prayer. In America a particular day is set apart for prayer for colleges, and with excellent results.

At first it was resolved that not theology only should be taught in this College, but other branches of study that were in some degree allied to it. Three such chairs were instituted—Moral Philosophy, Logic and Metaphysics, and Natural Science. The Church thought that such branches of study should be presided over by men in whom she had confidence, being perhaps disposed to this view by the strenuous effort that was now made to eject all Free Church professors from university chairs. But when theological tests for non-theological chairs were abolished, and when the full bearing of the argument for separate chairs came to be seen, that scheme was given up. It was a proof of the good choice that had been made that when two corresponding chairs, Moral Philosophy and Logic, became vacant in the University of Edinburgh, our professors, Mr. P. C. Macdougall and Mr. A. C. Fraser were appointed to them respectively. The chair of Natural Science alone remained, which had been instituted at the special desire of men like Dr. Chalmers and Sir David Brewster, who foresaw that the relations of Christianity and science would need to be guarded with special care. Dr. Fleming, its earliest occupant, was perhaps the first zoologist of his time.

While instituting these chairs, the Church had always a kindly feeling for the national universities, and a desire to see them maintaining their national position. Nor was she insensible to the benefit that might be derived by young men of different Churches pursuing their literary and philosophic studies together, rubbing shoulders with one another, and forming friendships in their early days that would counteract in some measure the separating influence of their connection with different Churches.

It was not very long before other important Free Church buildings were erected at the top of the Mound.

For a number of years the General Assembly continued to meet in the hall at Canonmills where it assembled first in 1843. When this hall was needed for other purposes, the Assembly met for a time in the Music Hall, George Street. Thereafter the present Assembly Hall was built at the back of the College. The money was collected by the ladies of the Church, to whom we owe so much, under a committee of which the late Mr. Francis Brown Douglas was convener. Already a memorable history has gathered round that hall, so well adapted for its purpose; for, besides the meetings of Assembly, very many of the greatest religious and philanthropic meetings in Edinburgh have been held within its walls. Subsequently the adjacent building, which replaced an old house destroyed by fire and is now occupied as the Offices of the Free Church, was erected, and the beautiful Presbytery Hall was presented to the Church by the late Mr. John Maitland, auditor of the Court of Session, one of the noblest and most bountiful men the Free Church ever had. The Moncreiff Hall was the most recent addition to this group of buildings; so named in commemoration of one whom the Church delighted to honour, Sir Henry Wellwood Moncreiff, Bart., D.D., minister of St. Cuthbert's, and senior clerk of the General Assembly.

It is an interesting fact that it was close to the site of these buildings that David Hume, the most influential unbeliever Scotland ever produced, had his house for many years. It was situated in James's Court, behind where the Free Church Offices now stand. It was here that Dr. Samuel Johnson and his *attaché* Boswell came to visit him; and here, too, that the two learned divines, Principal Robertson and Dr. Hugh Blair, would sometimes sup with him, and converse on literary subjects, religion being expressly excluded. You have probably heard the tradition that when Hume removed to a house in the New Town of Edinburgh, some wag chalked up on the corner of it "St. David Street." His maidservant on observing it hurried in consternation to her master, exclaiming, "Ech, sir, they have made a saint of you!"

"Never mind, lassie," was the calm reply; "many a better man has been made a saint of before."

Hume's neighbourhood in James's Court becoming the headquarters of the Free Church of Scotland brings to my mind a somewhat similar change at Ferney, so long the residence of the French infidel Voltaire. Voltaire used to boast that it took twelve men to set up Christianity, but he would show that one man was able to throw it down. At the present day, Ferney is the seat of an active evangelistic work under the direction of an honoured friend of mine, M. Pasquet, a devoted pastor of the French Reformed Church. Besides an energetic Protestant Church, there are two asylums for destitute boys and girls, and a propaganda for supplying pastors, teachers, colporteurs, and other agents all round. These are constantly circulating that wonderful book of which Voltaire prophesied that in a hundred years it would lie on the shelf forgotten!

Very unfortunately, a serious controversy arose in the Free Church as to whether we should have more than one theological college. At Aberdeen, one theological professor had come out—Dr. Black, a great linguist and biblical scholar—respecting whom and Dr. John Duncan, Dr. Guthrie once remarked that they could speak their way to the Wall of China; and Aberdeen claimed to have a college of its own. Glasgow, the great centre of population and commerce, asserted a similar claim for the west with great persistency and energy. The controversy ended in colleges being set up in both places. The claim of Glasgow could hardly be resisted when Dr. William Clark of Wester Moffat came forward offering £30,000 to build and endow a college, provided a similar sum (afterwards restricted to £20,000) were contributed by others. The first principal of Glasgow College was Dr. Patrick Fairbairn, a man of great learning and uncommon industry, with all the qualities fitting him for the position; but unhappily he did not live to fill it long. It was feared by some that when the new colleges were set up, there would

be too few students to make a respectable attendance at any of the three. This fear has not been realized. The average attendance at Edinburgh during the last five years (1887-8 to 1891-2) has been 166, at Glasgow 105, and at Aberdeen 36.

One very interesting feature of the history of our theological colleges has been the attendance of many foreign students, mainly at Edinburgh and Glasgow, especially Edinburgh. New College has often proved a kind of Presbyterian or even Evangelical Alliance. Besides the regular students of the Free Church, other denominations in Scotland have furnished contingents; while England, Ireland, and Wales, Canada, Australia, and the Cape, the United States of America, France, Holland, Belgium, Switzerland, Italy, Bohemia, Moravia, Hungary, Norway, and Denmark, Constantinople, Bithynia, Cappadocia, Armenia, and Syria have all from time to time contributed a share. If we may judge from their own testimony, the foreigners have derived no little benefit from the Free Church part of their education. It has put heart and hope into many of them, coming from countries where Protestantism lies crushed and scorned, to see it with head erect and arms unfettered, proclaiming its message, and enjoying the confidence of the nation; it has been a benefit to witness the forms and methods of Christian life that prevail among us, especially in connection with the young. Some students have derived still greater benefits, and probably the case is not singular of a young Hungarian, who being asked by a well-known friend along with his fellows what was the most striking recollection of Scotland he would carry away with him, replied that he had come to know his Saviour. I think there is reason to believe that the progress, if not the rise, of Sunday schools in Hungary is to be traced to students who had studied in Scotland. Yet many of our people hardly know of this great means of influence which our colleges exercise.

While the Church was thus particular in providing for

the education of her students, she did not neglect that of her young people generally. It was an old tradition of Scotland that Church and school should go together ; for John Knox had been a zealous educationist, and insisted that a school should be set up in every parish, a college or grammar school in every considerable town, besides universities that were to be the crown of the whole. The idea that there should be a school in connection with every church had a strong hold of many, and it seemed likely, if it could be carried out, to effect great good. On the other hand, there were some, like Dr. Guthrie, who did not think that it lay with the Church to give secular education to the young ; they thought that it would be better for our Free Church children to be educated with other children at the public schools, and that the great duty of the Church was to get these schools placed on an undenominational basis. Those who favoured the "church and school" idea went very heartily into the interesting scheme of which Dr. Robert Macdonald, then of Blairgowrie, and afterwards of North Leith, was the author, for raising £50,000 to help to establish a school in connection with every church. The plan of the fund was that six thousand persons should give one penny to each of five hundred schools, two thousand should give three pence, one thousand should give sixpence, and five hundred should give a shilling, the sum of which contributions would be £50,000. Dr. Macdonald laboured at his undertaking with unremitting diligence and in the spirit of an evangelist ; he met with a cordial reception and most gratifying success.

In the course of years, and under the influence of the vigorous agitation for a reform of the parish-school system, the old idea of a school for every church was practically abandoned ; and when the present system of Board schools was set up, the greater part of the Free Church schools were handed over to the public, without remuneration. The Free Church thus made a gift to the nation amounting to about £180,000.* But while giving up her schools,

* See document quoted in "*Annals of the Disruption.*"

she resolved to maintain her normal colleges—institutions for the training of teachers which she had set up at great pains and cost. She accordingly, with the aid of Government grants, still maintains three normal colleges, which in numbers and efficiency can well bear comparison with those of any other Church. Last year in Edinburgh 65 male and 92 female normal students passed in the three divisions; in Glasgow, 59 male and 98 female; and in Aberdeen, 24 male and 54 female: in all, the Free Church contributed 392 qualified teachers, of the first and second year, to the teaching force of the country. This is seldom referred to, but it is an important benefit to the country, and a no less important means of usefulness exercised by the Church.

The steps which the Church now takes with a special view to the religious welfare of the young will be spoken of in another letter.

LETTER XI.

THE LIFE-SPRING OF THE MOVEMENT.

NO doubt you have often asked, as you have read these letters, How came it that so many ministers, to begin with, and then people of every class and quality, made such sacrifices and undertook such labours in the cause of the Free Church? I wish I could answer that question with the simple words, “The love of Christ constrained them.” But I have often been struck with the remark of Thomas à Kempis, that in our best work for God we have always some regard to self, and I cannot forget that even the best of men are subject to mixed motives. In the case of the Free Church there had been much to test the sincerity of her ministers, and like loose leaves in a gale, most of the feeble and inconstant had been already blown aside; and I do believe that regard to the honour of Christ and to the spiritual good of the

nation was the chief force that urged the ministers to make the sacrifice. There was much, too, in the spiritual history of the time to give power to this motive. Both in the Highlands and the Lowlands there had been deep religious awakenings, and even ministers who were not personally concerned in these revivals were influenced by them; for they showed very clearly the reality of conversion and of the work of the Holy Spirit, and filled many hearts with a solemn awe on the one hand and a glowing hope on the other. The unseen world became a great reality, and salvation and eternal life shone out in all their heavenly brightness. This spirit was the very life-spring of the Disruption movement.

Among those who helped in a pre-eminent way to promote this spirit just before the Disruption was a young minister whose name you have often heard — Robert Murray M'Cheyne of St. Peter's, Dundee. His church was one of the two hundred that had come into existence through the efforts of Dr. Chalmers; and when Mr. M'Cheyne was absent in the Holy Land and his place was filled by Mr. William C. Burns, a notable revival occurred. But throughout its whole course Mr. M'Cheyne's ministry was much blessed. He was one of those saintly men whose souls seem to dwell in heaven while their bodies are here on earth. He was the foremost of a group of young ministers whose spiritual temperature seemed to rise above that of the mass even of Evangelical men. Only a few weeks before the Disruption he was suddenly cut off by fever at the age of twenty-nine, not having had the opportunity of joining the Free Church, though his testimony to its principles was remarkably strong. His early death, which seemed at the time a lamentable misfortune, was overruled for good. It touched innumerable hearts, gave a tender fragrance to his memory, led men to think of him with the kindly feeling we have for the early dead, and prevented any harsh feelings that might have arisen against him if he had lived to be three-score and ten. During all the fifty years since his death

he has lived and preached among us with remarkable power. Both clergy and laity have admired his saintly character, and drawn inspiration from his example. His sympathies and associations being all with the Free Church, that Church has reaped the largest share of his influence, and no book has been more popular or useful than the tender Memoir, written by his friend Dr. Andrew Bonar, whose recent removal from among us has been a great sorrow to all.

Before the Disruption, the bitter controversies with the civil courts and those who stood up for them seemed greatly to hinder spiritual work. On the 18th of May 1843 profound peace fell on the Church; but she had to be extremely busy with "the outer things"—reconstructing, building, and collecting money. It was not till the Assembly of 1844 that a fit opportunity occurred to direct more earnest attention to the well-spring of salvation, the well-spring of all the Church's life. At that time a very powerful influence seemed to come upon all, leading them to recognize more fully and explicitly the real source of life and blessing in the Church, to confess the shortcomings of former years, to apply for a richer measure of divine power, and to aim more directly and earnestly at the conversion of sinners and the development of the Christian character in believers.

When the Assembly met in 1844, it was found that these feelings were widely prevalent. And the Assembly resolved to devote one of its principal days to exercises adapted, with God's blessing, to promote the great end. One of our most esteemed ministers, Rev. Charles J. Brown of Edinburgh, was appointed to preach, and the whole day was occupied with suitable services. Mr. Brown's sermon was a very remarkable one. His text was Habakkuk ii. 1: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am re-proved." It was a very solemn and searching sermon, chiefly directed to show how much we ministers had come

short in the spirit and methods and aims of our ministry, and to rouse us to greater devotedness and faithfulness in the future. There was an immense audience, and all, ministers and people, were in profound sympathy with the speaker. The Spirit of God seemed to move over them and bow their souls as the wind bends a field of corn. So profoundly was the Assembly impressed that, except Dr Chalmers, who had been specially expected to speak, no one else ventured to break in. Dr. Chalmers was profoundly moved. "May the Spirit of God," he said, "cause those truths which have been propounded by his servant to sink deep into our hearts; more especially may they deepen our convictions of sin, and the sins of our holy things; and with a sense of our own nothingness, our own helplessness and vileness thus laid bare before us, may we learn henceforth to keep closer to the great fountainhead of our strength and nourishment." The addresses of the evening were all in the same strain. This 21st May 1844 was long felt to be one of the most memorable days in the history of the Church, as it certainly was the commencement of new ardour and devotedness in many a ministry.

It is a marked distinction of the Free Church that the promotion of earnest spiritual life, through the grace of the Holy Spirit, has always been her highest aim, and has on many occasions had a prominent place in the proceedings of the General Assembly. For many years there has been a standing committee on Religion and Morals, which has had the advancement of spiritual life as its great object.

Two other Assemblies deserve especial mention in connection with this work. The first is the Assembly of 1859, at which Mr. Brownlow North was recognized as an evangelist in connection with the Free Church. Mr. North, an Englishman of a well-known family, had in his early life been notorious for his loose and careless habits; his conversion was very striking, and thereafter he was all zeal and earnestness in leading others to the Saviour. Beginning in a small way, he rapidly drew audiences of hundreds and even thousands, and the effect of his clear

and earnest expositions of the gospel was most remarkable; everywhere awakenings and conversions took place. For this the way had been prepared by the impression caused by the tidings of a remarkable awakening in America the year before. When it was proposed to give Mr. North the recognition of the Free Church, many ministers, especially some connected with the counties of Aberdeen, Banff, and Moray, bore the most emphatic testimony to the extraordinary blessing that had attended his labours. Dr. Cunningham was Moderator of the Assembly that year, and was most cordial in welcoming Mr. North. The interest in divine things was remarkable in other parts of the country: in the remote island of Lewis, for example, there had been a great awakening, and it seemed to many as if something like a millennial day were dawning. But gradually the spiritual thermometer fell down to its ordinary level.

The other Assembly to be specially noted was that of 1874, during the visit of Mr. Moody. But apart from Mr. Moody, there had been a remarkable stirring of the dry bones in many places. For example, Mr. Forbes of Drumblade stated to the Assembly that in that parish nearly two hundred had professed conversion, and in nine other parishes in the neighbourhood about a thousand. The soil had been well prepared, for a spirit of earnest desire for more spiritual blessing had taken possession of the hearts of many of our ministers. When Mr. Moody began his mission in Edinburgh, most of the ministers of the Free Church gave him their cordial support. And nothing could have been more remarkable than the impression made on the whole community of Edinburgh. A marked increase took place in the number of young communicants admitted to the Church at one time: in Barclay Church there were eighty-one, in North Leith about fifty, in Grange about forty, in the Gaelic Church forty-one. In the Normal College of the Free Church, where there were about two hundred young men and women undergoing training as teachers, all seemed to share the impression.

In the Free Church College many students had been greatly quickened, and very valuable aid was rendered to Mr. Moody by some of them. The Moderator of that year was the Rev. Dr. Stewart of Leghorn, who was greatly delighted with all he heard and saw, and full of hope for the future.

But somehow the thermometer seems to have gone down again, and the need of a fresh revival is now as great as ever. It has been the earnest desire and prayer of many that our jubilee year should be a year of more acknowledgment of sin, and of more earnest prayer for blessing.

LETTER XII.

THE HOME MISSION.

THE vision of a regenerated Scotland, with all the wanderers brought back to the fold and enjoying the blessing of God, both as to the life that now is and that which is to come, had for many years floated before the eyes of Dr. Chalmers, and roused the intensest energies of his great soul. It was misery to him to think of facts that had been brought out by a Royal Commission on the spiritual condition of the country—that in Glasgow some eighty thousand, and in Edinburgh fifty thousand, of the people had no connection with any church, and were living without God and without hope in the world. To remedy this in some degree had been his object in his scheme for building two hundred churches, and in his appeals to Government to provide the means of carrying them on. When both Whig and Tory failed him, and when neither would do anything to free the Church from the fetters of the Court of Session, Chalmers turned from governments in disgust, and appealed to the people to do what he thought Government ought to have done.

But it was not enough for Dr. Chalmers that, under the influence of the Disruption, hundreds of additional churches

were to be built over the country. That was all very well, but that would not bring back the sheep that had wandered from the fold. His faith lay in what he called the *aggressive* as against the *attractive* method. You must go out among the people and, in the gospel sense, "compel them to come in." You must do this especially in the large cities, where neglecters of the house of God are mostly to be found. All through the Disruption controversy, Chalmers had never for one hour abated his desire to show by a conclusive experiment that the very lowest and most sunken part of the population might be reclaimed, and so, if the proper means were used in dependence on God's blessing, all Scotland might become as the garden of the Lord.

As soon, therefore, as the urgent needs of the Disruption were in some degree provided for, Dr. Chalmers set to work with this experiment. He selected a district in the worst part of Edinburgh—the West Port; he hired an old malt-barn as the centre of operations; he organized a visiting staff, giving off a small district to each visitor, appointed a missionary, and set to work to draw in the people. The district had long had a very bad name; but it had fallen into greater disrepute than ever, because it was there that Burke and Hare had resided, whose atrocious crimes—wiling unsuspecting persons into their purlieus, strangling them, and selling their bodies for dissection—had recently excited the horror of the nation.

Dr. Chalmers' efforts in this district became a rapid and conspicuous success. Under the able ministry of Mr. Tasker a congregation was rapidly formed, though its founder did not live to see it in its full prosperity. A church and school were erected in the heart of the district. By-and-by an end gallery had to be added, then side galleries; and some years ago a new and much larger church was built. At first the congregation consisted mainly of people who had been "excavated," so that the experiment was a real success. But it was found then, as it has been found since, that once people are elevated to

a better mode of life, they will not continue living in the disreputable neighbourhood which suited them before. But though scattered to other parts of the town, the people continued to attend the West Port Free Church, till at last its territorial character was in a great measure lost. It must not be supposed, however, that all who left the district left it through the success of the mission. I remember Mr. Tasker telling me of an old woman who suddenly disappeared from her old dwelling, but was by-and-by discovered in another part of the town. "What made you leave the West Port, Janet?" an old neighbour inquired. "Oh," she replied, "a body couldna get a life to live yonder; there was hardly a day but somebody would come in and say, 'Gang to the kirk, gang to the kirk.' I just had to leave the district for a quiet life."

Many other churches were built in Edinburgh on the "territorial" principle, and centres of Christian influence were formed in the poorest districts. Among these were Holyrood, Pleasance, Moray, Fountainbridge, Cowgate, and Cowgatehead. In Glasgow, too, the territorial work was carried on with great zeal and activity. The most interesting centre was a part of the city called "The Wynds," notorious as the resort of thieves, housebreakers, and other degraded beings, male and female, who seemed hopelessly sunk in vice.

It was in this citadel of vice that Dr. Robert Buchanan of the Tron Free Church (a successor of Dr. Chalmers) planted a church and school, and set to work to reclaim it to Christ. And the "Wynd Territorial Church" prospered greatly under its first minister, the Rev. Dugald M'Coll. The church was soon filled with a congregation, that to a very large extent was territorial; and after a time a process began of "hiving off," which went on with great spirit for several years. First, Mr. M'Coll, with a group of people from the Wynd Church, went off and founded the Bridgegate, in a similar neighbourhood. The Wynds got a new minister, Mr. Howie, and under him another swarm left and founded Trinity. In like manner,

the Barony Church, Augustine Church, St. Mary's, Govan, and many others were organized. The Christian merchants of Glasgow supported the movement with characteristic generosity, and furnished the funds out of which the churches were built. The movement seemed a beautiful fulfilment of the prophetic simile, "They shall spring up as the grass, and as willows by the watercourses." The willow is ever sending up shoots that, when detached from the parent root, become independent trees. It is a sign of great fulness and activity of life in a church when this takes place. Never did the Free Church present a fairer appearance than in the early years of this movement. Many a territorial church has been built since then, and much good has been done; but I am not aware that the process of multiplication, and division and multiplication again, has ever been carried out to the same extent.

Between 1850 and 1860, and for some time after, the home mission of the Free Church prospered greatly, and attracted a large share of popular interest and support. The need for it became greater, and it enjoyed a wonderful measure of blessing. The year 1850 introduced a new industry into the country. It was then that Mr. James Young (the early and lifelong friend of Dr. Livingstone, who used to call him Sir Paraffin) took out a patent for distilling paraffin oil from coal. A few years later a similar patent was taken out for distilling oil from shale. Besides the impulse which this gave to our mining industry, a great extension of mining operations took place from the needs of the many railways that were now being constructed, and from the expansion of the steamboat traffic and the other traffic of the country. Mining hamlets, villages, and even towns, sprang up like mushrooms. The Free Church set herself actively to grapple with this new phase of society. A "Miners' Mission Fund," amounting to £30,000, was set on foot. This has enabled the Church to give much help in mining districts. And it is an interesting fact that in some of these districts revivals of religion have taken place, and new life has sprung up—a wonderful

help to the formation of new congregations. About 1859-60, in the valley of the Garnock in Ayrshire, a mining district of thirty thousand souls, hundreds and thousands began to seek the Lord. This was the fruit of the labours of some evangelistic deputies whom the Home Mission had sent to the locality. An anecdote will show the remarkable appreciation of our home mission work which then prevailed. A man whose occupation was that of a breaker of stones on the roadside came to one of our deputies, told him how much he valued these services, said he was desirous to assist in promoting the good work, and put into his hand what our deputy thought might be a pound, but what turned out to be two five-pound notes for the home mission.

This was indeed the golden period of our home mission, and no one could fail to own what a blessing it was to the country. In later years its operations have been carried on more extensively than before, with excellent but not generally with such striking effects. In some directions our home mission work has been enlarged. A branch which gives occupation to students in congregational missions is much more widely extended than before. Then we have added some new branches. You know that at certain times in the year fishermen go from home, many to the west coast, some to England, and some to the north of Scotland, to prosecute the herring and other fishings. Till a few years ago, little or nothing was done for their spiritual oversight when away from home; but now ministers are sent by this committee for the express purpose of preaching to the fishermen, and trying to promote their eternal welfare. And as colonies of girls sometimes accompany the fishers proper, to aid in the process of "curing" the fish, some of our kind Christian ladies have been in the habit of spending a few weeks at the fishing-stations, and by Bible-classes, prayer-meetings, and otherwise, seeking the welfare of the girls. These operations have proved alike useful and acceptable.

For farm-servants the committee has lately begun a

mission. As yet there is but a single agent, Mr. Wallace, but he seems to be singularly well qualified for his work ; his success has been very encouraging, and to some of us it was an interesting thing to be told, as we were by Mr. Wallace at last Assembly, that what first turned his mind in that direction was the reading of a book entitled, " Better Days for Working People."

Mention should also be made of a " slum mission " in Glasgow, in connection with Cowcaddens Free Church, where two Christian women have planted themselves in the very midst of a degraded neighbourhood, the willing friends and helpers of all who will accept their Christian offices. And having mentioned the Cowcaddens congregation, I must say that never in any period of our home mission has better work been done than in that district, or work more abundantly blessed, under the faithful and earnest ministry of the Rev. William Ross. I believe there are other churches in Glasgow and elsewhere in which much spiritual blessing has recently been enjoyed. In the case of Springburn, Glasgow, I believe that many hundreds have been turned to the Lord since last Assembly. So that while we cast many a longing, lingering look behind to the days when the home mission in its wide extent was for a " crown of glory and a diadem of beauty " to the Free Church, we have much cause to be thankful for the tokens of life and vigour that are yet to be found.

Perhaps this is the best place to say a word on the temperance work of the Church ; for it is the home mission that has made so many ministers and workers feel that total abstinence is indispensable for those who strive to evangelize the classes that lie so open to the temptation of drink. It is quite marvellous what strides the temperance or rather abstinence spirit has made of late years. The last report of the Temperance Committee to the General Assembly records that of our ministers 712 are abstainers ; out of 242 students of divinity, 226 ; out of 400 Normal students, 364. The Manse Ladies' Total

Abstinence Society numbers 781 members ; and there are now upwards of 1,000 congregational societies, with a registered membership of 110,000.

LETTER XIII.

THE HIGHLANDS AND ISLANDS.

FOR some time after the establishment of the Church in the Highlands, its more conspicuous ministers seem to have been like Jeremiah's figs—the good very good, the naughty very naughty. The traditions of careless and godless ministers, who did not even help to civilize their people, but rather sank them into deeper barbarism, are very painful ; but they are relieved by the memory of not a few very earnest ministers and laymen who laboured in season and out of season to advance their highest welfare. We must remember, as Dr. McLauchlan once said to the General Assembly, “ that the Highlander possesses all the peculiarities of the Celtic race ; that his temperament is ardent and impulsive, different in many respects from his Teutonic brethren.” So the Highland type of religion has peculiarities of its own, very intense, very decided, very unchanging, and not admitting of much toleration for any Teutonic type. Still no one can fail to see that the ministers who in the age before the Disruption received from the people an almost superhuman reverence were men thoroughly penetrated by divine truth. Among those whose names acquired a kind of saintly or heroic lustre were Macdonald of Ferintosh, Robertson of Kingussie, Fraser of Kirkhill, Bayne of Kiltarlity, Mackenzie of Lochcarron, Stewart of Dingwall, Mackintosh of Tain, and Forbes of Tarbet. These were preachers of great power and fervour, and were much admired and beloved by the people. Under the ministrations of such men, as they went up and down the Highlands, the people acquired an intense love for gospel

preaching, and an equally strong hatred for the traditions and ways of Moderatism.

The attachment that used to bind the clans to their chiefs before the era of eviction was in a large measure transferred to these Evangelical preachers, with an added element in many cases of spiritual obligation which the chieftain could not create. All the great Evangelical preachers of the time were warm promoters of the reforming policy in the Church; and the people, instinctively apprehending that the interests of the gospel were bound up with that cause, were just as resolute as the ministers.

This was the real reason why the Highlanders, almost *en masse*, joined the Free Church, and have in the main remained in her fellowship to the present day. "If," said Dr. McLauchlan in 1874, "in the four great northern counties the Established Church were suppressed, the change would hardly be felt except by a few families in each parish." In the island of Lewis, with a population of upwards of 23,000, there were in that year only 160 individuals not belonging to the Free Church. In many cases the exodus from the parish church was complete; hardly a creature remained, except, perhaps, the parish schoolmaster, who was officially bound to adhere. All along, during these fifty years, the condition of these counties has been an unanswerable argument against the claim of the Establishment to be "the National Church." And all confess it to be not only unjust, but ridiculous, that one class of men should be drawing the emoluments, and another performing the duties of the ministry.

The adherence of such masses of people in the Highlands, while a remarkable testimony to the Free Church, imposed on her a very serious obligation. About a hundred ministers of Highland charges left at the Disruption, but in many other parishes the people came out, and another hundred ministers would have been needed for these. The Church had but a handful of Gaelic-speaking probationers, and in order to make some sort of provision for her adherents, it was necessary to make special but very imper-

fect arrangements. To secure a greater degree of attention to the condition and wants of this important section of the Church, an Assembly was held at Inverness in the autumn of 1845. Ministers of suitable gifts were appointed to be set free from their own charges for a portion of the year; deputations were to visit necessitous places; and catechists were called into the field where suitable and trustworthy men could be found.

In some cases vast stretches of country were left at the Disruption with but one or two ministers. The island of Skye furnished one of the most extreme cases of this sort. Mr. M'Leod of Snizort was almost alone, and might have been called not only the bishop but the patriarch of the island. A convert after his ordination to the true faith of the gospel through reading the writings of Dr. Chalmers, his career exhibited in a remarkable way the difference between the Moderate and the Evangelical pastor, between the easy-going ministry of the natural man and the intense earnestness and unremitting laboriousness of the true servant of Christ. The population in the Presbytery of Skye and Uist, for which the Free Church had to provide, was 47,000, and for this, in 1844, there were but three ordained ministers. Mr. M'Leod's labours for many years were gigantic, and they were equally acceptable and useful; and his call to occupy the Moderator's chair of the General Assembly in 1863 was but the well-merited tribute of a grateful Church to one who had rendered such powerful and unwearied service.

The difficulty of supplying the Highlands would have been very great even had there been no Disruption, as any one may see who considers the vast extent of many parishes, extending, in some cases, a length of fifty miles. I remember once sitting beside Sir Wilfrid Lawson at a public meeting where some reference was made to there being about ten hundred parishes in Scotland. Sir Wilfrid whispered to me, "Is that correct? Are there only ten hundred parishes in Scotland?" "Yes," I said, "but some of them are larger than English counties." And

the difficulty of supplying them with ordinances was not merely that they were so large, but that they were often so inaccessible, being divided by great mountain chains, or intersected by wide and often stormy arms of the sea. And more than this, in no part of the country was the difficulty of obtaining sites for churches or temporary accommodation for ministers so great as in the Highlands. Ministers had often to remove their families to great distances ; one minister said, in 1844, that since the Disruption he had seen his family but once. Obligated to content themselves with any humble cottage or single room that could be found even in a remote part of the parish, they could discharge their duty only at great expense or great bodily toil. So impressed was the Church with these extra difficulties, where sites were refused, that a special collection was made in 1844 to meet the extra expense incurred chiefly by the ministers of Ross and Sutherland.

This fund was administered by one of the best and most judicious of our laymen Mr. Graham Speirs, Sheriff of Midlothian—who, on reporting to the Assembly, said that he had been equally struck by two things : the greatness of the sacrifices of the ministers, and the unwillingness of many of them to receive any part of the collection, lest it should be taken from others in greater need. It may be stated here that even in 1874, thirty-one years after the Disruption, there were places in the Highlands where sites continued to be refused. Shieldaig, Ardnamurchan, and Carradale were referred to by Mr. Mackay of Lybster in that year as being still without sites. In Shieldaig, the proprietor who had all along refused a site for the Free Church obtained for them the use of the parish church during a vacancy ; and a petition was forwarded to Parliament praying that the Free Church might have the permanent use of the parochial buildings, as there was then no other body in the parish that required them !

Another great and extraordinary trouble arose to complicate matters in the Highlands. This was the potato

famine of 1846. It fell on many parts with dreadful severity, for to many of the people the potato was the principal article of food. If the Scottish Highlands fared better than Ireland, if there was no known case of death from starvation in the Highlands, it was partly because the population affected was smaller, and partly because more prompt measures were taken to meet the calamity. In the emergency the Free Church took the lead. Notwithstanding all her other burdens, she ordered a special collection to be made for the Highlands; and the call was responded to with great liberality: upwards of £15,000 was collected. But at first she got little credit for her benevolence. She was blamed for moving on her own account, instead of waiting for a general movement. When at last a general movement took place, it was attempted to leave her out. I remember a meeting in the Music Hall, presided over by Mr. Adam Black, the then Lord Provost of Edinburgh, at which the Free Church was conspicuously left out. Dr. Candlish, from the body of the hall, remonstrated, and declared the readiness of his Church to join with those who now proposed to institute a national movement. The provost and his friends, feeling themselves in a false position, were only too willing to accept their co-operation; and the transaction showed both how desirous the Free Church was to benefit the Highlands, and how lame any movement on their behalf must have been that did not avail itself of her aid.

All these fifty years the Church has been working hard to promote the spiritual welfare of the Highlands. Of course some think she has not done enough; but others would say she has not done enough for foreign missions, or for the continent of Europe, or for territorial churches, or for the Jews, or for the colonies. At first she laboured hard to supply the wants of the hundred extra places which required churches and ministers at the Disruption. Then she laboured to rear new churches or stations where people were so remote that the existing provision was of little avail. Some excellent ladies, conspicuous

among whom was the late Miss Abercrombie, and now Miss Rainy, have done much to provide schools in necessitous places, and to supply them with pious teachers, many of whom have been helped to study at college, and have become ministers of the Free Church. Then Mr. Macphail of Pilrig, Edinburgh, got up a most useful scheme—what is known as the Grammar School Bursary Scheme, the object of which is to remedy in some degree the great want of secondary schools in the Highlands, and also to promote a spirit of independence among young men, by enabling them, when successful at a competition, to study at some existing grammar school through the aid of a bursary. The late Convener of the Highland Committee, Dr. M'Lauchlan, was instrumental in getting partial endowments for some places where the people were too poor to meet the conditions of the Sustentation Fund Committee. The present Convener, Principal Rainy, has collected some £10,000 for churches and mansees where they are greatly needed, and hopes to do more in this way. Under the headings of Building Operations, Reports of Spiritual Quickening and Blessing, Sanctioned Charges, Church Extension Charges, Stations, Students' Summer Missions, Congregational Missions, Missionary Teachers, Catechists, Railway Missions, Deputies to Summer Resorts, Fishing Stations, Bible women and Probationers, the latest report of the Committee on the Highlands and Islands shows a goodly array of work, out of which, continued as it will be in future years, we may well pray that much good may come.

Probably there is no corner, glen, or island in the whole region that is not now under view. Even St. Kilda, the most remote of all our islands, is provided with one who unites the functions of pastor and teacher. On a recent visit, Mr. Grant of Tain administered the communion to eighteen souls out of a population of about eighty, under circumstances of remarkable interest and solemnity. Not only was the pastor-teacher carrying the children through the subjects prescribed in the Education Code, but he was

training some of them for the Welfare of Youth examinations. Before the Disruption, St. Kilda excited a great interest in the mind of the late Dr. Macdonald of Ferintosh. Several times he visited the island; he preached often to the people, and it was he that procured the erection of their church.

A great change has passed over the Highlands during the last fifty years. Streams of tourists pour into them in summer in search of the picturesque; sportsmen find unrivalled opportunities for sport on their moors and mountains; steamers splash through their lochs and firths, which were never disturbed in former days by paddle-wheel or screw; the railway whistles and the telegraph whispers east and west, and north and south. Education has been much extended. Moreover, a lively interest has been excited in the social condition of the inhabitants, both among the people themselves and those outside. It is not easy to foretell what the effect of all these changes will be on the moral and spiritual condition of the people. It will be a grand testimony in their favour if, with increased attention to their temporal condition, and amid the greater breadth and enlargement of mind flowing from higher education and larger knowledge of the world, they continue to retain that deep faith in the Unseen, that consciousness of God, and that trust in the grace of the Saviour, which have marked them in former days.

LETTER XIV.

DR. DUFF AND THE INDIA MISSION.

IF the Sustentation Fund was the child of Dr. Chalmers, the India Mission was the child of Dr. Duff. A great career awaited the young man of twenty-four, at whose ordination, in August 1829, Dr. Chalmers presided, and who set sail for Calcutta on board the *Lady Holland* on 19th September 1829. His mission was not indeed of

such difficulty as that of William Carey, the first English missionary to India, who in 1793 had to encounter the bitter opposition of the East India Company, the then rulers of India, and who, when he arrived, was obliged to take refuge at Serampore, some miles from Calcutta, a station belonging to the Danish Government. These were the days when Englishmen went to India for little other purpose than to make a fortune, and when it used to be said that many of them left their consciences at the Cape on the way out, and forgot to call for them on the voyage home.

But Mr. Duff had his own troubles. Shipwrecked on the way out, he was stripped of everything, the only book he saved being his Bible. The lesson was not lost : he must not trust to his learning, or to human resources of any sort ; all his reliance must be on the Word and Spirit of God.

Mr. Duff's instructions required him, first of all, to consider and decide on what plan it would be best to frame and conduct the mission. He foresaw that the English language would become a very important factor in the future history of India, that all educated Hindus would acquire it, and the idea impressed itself strongly on his mind that a great school or college for the natives, in which the English language would be the chief medium of instruction, would be the best basis for mission work. But the institute must be avowedly Christian and missionary ; there must be no compromise as to its purpose to exalt Christ above Brahma, and the Bible above the Shasters, and thus to win the pupils to Christ. It must be pervaded through and through with Bible instruction. Dr. Duff reckoned that Western knowledge would undermine the grotesque and absurd fables of the Hindus—as, for example, that the earth rested on the back of a tortoise, and the tortoise on the back of an elephant, and the elephant on a serpent, and so on. The least degree of acquaintance with modern astronomy would shatter such absurdities, and undermine the religious system which rested on them. Then he trusted much to the direct influence of daily Bible teaching in the school. It was part of his plan to train up the more promis-

ing of the converts as preachers and teachers, so that they might spread the truth among their countrymen. Other means were to be taken to proclaim the message of salvation, but the mission school was to be the centre and basis of all.

The plan was not wholly new. Carey had entertained it; but Duff was the man that gave it full swing, as he was also the prophet that expounded it to his countrymen at home and won their assent to it. "Duff's College" became one of the best known and most esteemed institutions of Calcutta. Its class-rooms were crowded with intelligent and eager pupils; and in Bible knowledge it was often remarked that these heathen boys were as well instructed as many Christian children at home, or even better. One might have supposed that the Hindus would all have preferred the Government schools, where there was no religion taught, and no attempt to interfere with the old Hindu beliefs. But the mission school retained an undiminished popularity. In the early years of the institution there were not a few conspicuous conversions of young men belonging to the Brahmin or highest caste; and the abler of these converts became ministers of Christ in one or other of the Churches, perhaps the best that ever came from native ranks. Dr. Duff became one of the most influential men in Calcutta; and when the Government determined to rear a university, he was consulted by the Governor-General, and had much to do in determining its regulations and course of study. His own institution became affiliated to the University, and the young men taught in it were found at the examinations to be not a whit behind those reared in Government institutions.

All along, however, this plan has been met by an objection on the part of some, that it is not according to apostolic example; and that, if we are to win India to Christ, we ought to do as the apostles did—go about among the people and preach the gospel to every creature. The answer to this was that we ought to do both. I remember a saying of Dr. Chalmers applicable to this among many other matters. He said the Scotch were so con-

troversial a people, that when there were two principles or methods applicable to any subject, they would set them to fight with each other, like two game-cocks, instead of harnessing them together and making them pull in the same direction. The best mission will combine teaching and preaching. What strongly recommends teaching is that the young are so willing to be taught. They flock eagerly to the schools; they are intent on an English education; they see the great advantages it brings: whereas the difficulty is all but insuperable of getting the multitude to listen. You may catch them for a few minutes in some public place, but that is a different thing from getting them to come about you from time to time, till they have got the outlines of divine truth in some fair degree before them. As for apostolic example, St. Paul's principle of "all things to all men, if by any means I might gain some," is a full vindication of the educational method. But all depends on the kind of men that work. Men of the true missionary stamp, whose hearts are fired with love to Christ and love to souls, will find a grand field in a school; while men of lukewarm temperament may fail alike in the bazaars, the villages, and everywhere else.

In a former letter I spoke of the magnificent address with which Mr. Duff electrified the General Assembly of 1835. He drew the Church with him, although not unanimously; and his plan, though sometimes assailed, continued after the Disruption to enjoy the confidence and support of the Free Church. With the growth of his school the number of labourers increased, and at the Disruption there were twelve ordained Scottish missionaries in India, all of whom joined the Free Church.

Dr. Duff paid a second visit to this country in 1850, and in 1851 was appointed Moderator of the General Assembly—an honour which was renewed to him in 1873. Ultimately, when from failing health he could live no longer in India, he became Professor of Evangelistic Theology to the Free Church, and Convener of her Foreign Mission Committee, in which offices he died in 1877.

In 1835 the Church, by an arrangement with the "Scottish Missionary Society," had taken over their missions at Bombay and Poonah, and in 1837 a mission was founded at Madras. All of these were served by very admirable missionaries. At the head of the work in Bombay was a man who in missionary reputation was second only to Dr. Duff himself—the well-known Dr. John Wilson. In temperament he was a quiet, gentle man, presenting a contrast to the burning enthusiasm of Duff; but he was a truly devoted and very interesting person, and by his learning and wide sympathies he did much to raise the character of missionaries, and to secure for them honour in place of contempt. Some of Dr. Wilson's early converts became eminently useful, especially Danjibhoy Naradji, who worked with him at Bombay, and Narayan Sheshadri, who established a whole cluster of missions at Jalna. Dr. Wilson's first wife, Margaret Bayne, was also a most gifted and devoted missionary, and a pioneer in a cause for which much has since been done—the education of native girls and women. She died early; but the "Memoirs of Mrs. Margaret Wilson of Bombay," by her husband, may be classed with the memoirs of the successive Mrs. Judsons of Burmah, as among the earliest records of female labour in the mission field, and the brightest records of female devotedness and worth.

Madras, too, was highly favoured in its earliest missionaries. John Anderson and Robert Johnston had their work recorded by their colleague, John Braidwood, in a volume entitled "True Yokefellows." Both fell early. Among the early converts of the Madras Mission were also some notable labourers, particularly Venkataramiah and Rajahgopaul. At Madras, the first medical missionary was added to the staff—Dr. Paterson, son of Dr. Chalmers' first convert in Kilmany. Our Madras Mission at the present day is pre-eminent for its Christian college, under the able principalship of Dr. Miller. Though this college is officially connected with the Free Church, it has somewhat of the character of the Evangelical Alliance.

Other Churches contribute to its support and enjoy its benefits. It is acknowledged to be one of the most efficient in all India.

Besides a multiplicity of operations in places adjoining the original stations at Calcutta, Bombay, Poonah, and Madras, new missions have been undertaken in other places, and particularly at Nagpore and among the Santhals. The mission at Nagpore was begun in a very interesting way, and at an interesting time. The wife of Captain (afterwards Sir) William Hill, both of them earnest Christians, requested her husband, on her death-bed, to devote her property to the founding of a mission at Nagpore. Though an Episcopalian, Captain Hill applied to Dr. Wilson, offering £2,500 as an endowment to start a mission; and in 1844, under Dr. Wilson's auspices, the Rev. Stephen Hislop went out there; a missionary well worthy to have his name associated with Duff, Wilson, and Anderson. This extension of her India Mission was undertaken by the Free Church just one year after the Disruption, and was thus a notable example of the chivalrous and trustful spirit of the time. The Santhal mission among the hill tribes in Northern Bengal was begun by Dr. Duff, and has proved one of the most fruitful branches of our India work; for the Santhals have no caste, and in consequence are more accessible to the gospel than the Hindus.

Of recent years two new classes of agents have been added to the working staff of the mission—namely, female or zenana missionaries and medical missionaries. The “Female Missionary Association” is a most active auxiliary, and by its publication *The Helpmeet*, and otherwise, does much to collect funds and spread an interest in the work. Under its auspices ladies go out as zenana missionaries; and thus the women of India are brought within the influence of the gospel. Those that know something of the sad degradation and misery to which women are commonly doomed in India will appreciate the blessing of zenana missions. There is some hope now of mothers and sisters being themselves so taught and impressed that others shall be brought under their influence. But you may

learn a great deal about zenana missions from Miss Rainy's book, "A Visit to our Stations in India."

With regard to medical missionaries, it is universally owned that they have proved one of the most valuable additions to the old missionary staff. In the person of female medical missionaries the two new methods of influence are united, raising corresponding expectations of abundant fruit. Such a missionary was the late Miss Hunter of Madras, a distinguished medical graduate and a devoted Christian lady, whose death was as great a loss to the mission as it was a shock and a grief to her friends. Other ladies similarly qualified are still spared for the work.

I would say, in conclusion, that the India Mission has been among the brightest stars in the Free Church firmament. It has had a high character for the combination of solidity, wisdom, and evangelical earnestness; its principal missionaries have been mighty men of valour; while the country in which it is carried on is impressive and soul-stirring from the vastness of its population, and many other causes. It has done the Free Church good to look out from the narrow boundaries of Scotland, and to familiarize herself with the vast Eastern Empire that acknowledges the sceptre of our Queen. It enlarges our hearts and quickens our sensibilities to think of a continent of two hundred and fifty millions of immortal beings of whom so few have ever heard of the grace and love of God in Christ. God grant we may be impelled to raise the prayer more earnestly, "Come from the four winds, O breath, and breathe on these dry bones, that they may live."

LETTER XV.

AFRICA, NEW HEBRIDES, AND OTHER MISSIONS.

THE Scottish Missionary Society, from whose hands we took over the Bombay Mission in 1835, had also a mission in Southern Africa. This also, or part of it, came to the inheritance of the Free Church in 1844.

I must say candidly that neither Africa nor its people were very interesting to us in those days. Many felt, and I was one of them, when the African Mission was taken over, "This is a right thing to do; certainly we ought to evangelize Africa. May God bless the work!" But as compared with India, the "dark continent" had then a dull, repulsive look. India was the land of poetry and romance, with a history going back beyond the days of Alexander the Great, and a renown for wealth and magnificence that dazzled the imagination. Moreover, it had come into our possession in a very singular way, and names like Clive and Hastings, Plassey and Seringapatam, Hyder Ali and Tippoo Saib, had associations that thrilled our hearts. In comparison with India, Africa and its people seemed dull and uninteresting. I mention this in order to contrast with it the overwhelming interest which Africa creates now. All eyes are turned to the dark continent. Every Church has a mission or missions within its bounds. People read books about Africa with extraordinary avidity. How are we to account for this change?

There are no doubt many causes; but I think the first in order of time, and the chief in point of importance, was the work and career of Livingstone. The remark I have quoted of Carlyle as to the influence of John Knox might be transferred to Livingstone. He made Africa to live; he took the first great step to its emancipation; and he made it an object of living interest to the civilized world. The unrivalled pluck and perseverance of the man, his simple, honest Christian heart, his remarkable adventures, the sad tragedy of his death, the proof he brought that instead of a vast sandy desert the interior of Africa was a beautiful and fertile region of rivers and streams and fertile plains and lakes, began to effect a revolution in the public mind, which was confirmed and deepened by the subsequent explorations of travellers and missionaries. It is now twenty years since his death, and if any one were to write the history of Africa during that period in its relation to Livingstone, he would have a wonderful tale to tell.

But the work of our early mission in Africa was intrinsically very interesting. The negro is of a susceptible nature, not intellectual but warmly emotional. In dealing with him the missionary has not to encounter the tremendous difficulty arising in India from the system of caste, and from an ancient and elaborate religion closely intertwined with the whole life of the people. Once the missionary secures the confidence and affection of the negro he is listened to attentively, and when God's blessing crowns his labours the results are most encouraging.

Our African missions began in 1823. The first missionary was the Rev. John Ross, and the names of the older stations in Kaffraria—Lovedale, Burnshill, Macfarlane, and Pirie—were the names of well-known Glasgow ministers of the time. Three generations of the Ross family have been at work during the last seventy years. The various Kaffir wars that have troubled the country (whoever may have been to blame for them) have often interrupted the work of the mission, and have driven the missionaries from their homes; but, notwithstanding, it has gone on successfully, and has been extended from time to time to many new stations.

Of all the stations of this mission the most important is Lovedale. The Lovedale Institute, the greatest educational and evangelistic establishment in Africa, is situated in the Eastern part of Cape Colony. It was begun by the Rev. W. Govan, but it owes its present condition of efficiency mainly to the Rev. Dr. Stewart, of whom we shall have more to say in connection with the Livingstonia Mission. The establishment consists of a great educational and training college for boys, a similar school for girls, and a large native church, holding two thousand. Among other mission stations in South Africa, special mention ought to be made of the Gordon Mission, so named after the Hon. James Hamilton Gordon, an elder brother of the present Lord Aberdeen. Mr. Gordon was a young man of attractive Christian character and high promise, who had purposed to spend his life as a missionary in Africa. While studying

at Cambridge, he was accidentally killed by the discharge of a gun. His family applied to the Foreign Mission Committee of the Free Church, offering the necessary funds to establish a mission as a memorial of him. It is situated in the colony of Natal, and is under the charge of Dr. Dalzell. The Free Church has other mission stations in Natal.

We come now to speak of the Livingstonia Mission. If you have read the life of Livingstone you will remember how he used to say, after the discovery of Lake Nyasa, that the region of that lake was one of the most important and desirable centres that could be found for the work of Christianizing and civilizing Africa. The first to occupy part of the ground was the English Universities Mission. Having confidence in the zeal and energy of the Free Church, Livingstone also invited its Foreign Mission Committee soon after the discovery to undertake a mission near Nyasa. To survey the ground and report on the feasibility of the undertaking, the Rev. James Stewart, M.D., went out in 1862 to meet Dr. Livingstone. A terrible disaster at this time overtook the English Universities Mission in the death of Bishop Mackenzie and several of the missionaries, and the country was so unsettled that nothing could be done. Later, however, in 1874, the proposal was renewed, and steps were taken to establish a Free Church mission to be called Livingstonia, as a memorial of the greatest friend of Africa. Dr. Stewart in the interval had gone to Lovedale, and was there engaged in so important and flourishing work that he could not undertake the permanent charge of Livingstonia. His place, however, was admirably supplied by Dr. Robert Laws, who, while a member of the United Presbyterian Church, joined the staff of the Livingstonia Mission, and has been its head ever since. The first mission party entered Lake Nyasa in the steamer *Ilala*, which they had brought out in pieces, and then put together, on October 12, 1875, and Dr. Laws remarked that while they were engaged in worship that morning, the Hundredth

Psalm seemed to have a new beauty and meaning as its notes floated over the blue waters. The mission has had many difficulties, partly caused by sickness, but chiefly by the slave raids and other scandalous proceedings of Arab traders. It is hoped, though we cannot be sure, that quieter times are before it. But it has already done a great work : it has inspired the surrounding natives with confidence, created a desire for education and civilization, gathered hundreds of the children into schools, brought several adults to Christ, and thus laid the foundation of a work which is rapidly spreading, and which, we trust, will one day more than realize all the fond visions of Livingstone. We have, alas ! to bewail the too early deaths of several of our labourers both of the missionary, the medical missionary, the engineer, and the artisan class. In immediate connection with the Livingstonia Mission the African Lakes Company has been labouring, under many difficulties, to create legitimate commerce, which appeared to Livingstone an object second only to the spreading of Christianity, especially as a means of discouraging that infamous slave trade with which Nyasaland has long been cursed. The devotion to the work of this company of two young gentlemen of the Free Church, John and Frederick Moir, inspired by love of Christ and love of Africa, entitles them, though nominally traders, to a high place in the rank of missionaries.

Passing from Africa, let us just glance at a new and very interesting mission recently formed at Aden, on the Red Sea, which is called the "Keith-Falconer Mission," in memory of its founder, the Hon. Ion Keith-Falconer, younger son of a devoted elder of the Free Church, the late Earl of Kintore. Mr. Keith-Falconer was a distinguished student and thereafter a professor at Cambridge, pre-eminent for his knowledge of Arabic, who resolved to give his life as a missionary to the Arabs, and offered himself as a self-supporting labourer to the Foreign Mission Committee, by whom he was very cordially accepted. Sad to tell, Mr. Keith-Falconer had been but a few months at

work when he was attacked by fever, and died. It was cordially resolved, however, to keep up the mission, and another missionary was appointed. Very soon after, a cargo of children who had been captured by Arab slave-traders were set at liberty near Aden by a British cruiser. Many of these children were committed to the care of this mission. The climate of the present station is very unhealthy, and the missionaries are eagerly looking out for a better.

In some respects the most interesting branch of our foreign mission work is carried on in the New Hebrides islands. The connection of our Church with this mission is due to the union that took place in 1876 between the Free Church and the Reformed Presbyterian, sometimes, though inaccurately, termed the Cameronian Church. That Church had been carrying on a mission in the New Hebrides islands, which, on the union taking place, became part of the mission of the Free Church.

It is interesting to note that it was after hearing one of the addresses of Dr. Duff that Dr. W. Symington, a leading minister of the Reformed Presbyterian Church, fired with the sense of obligation to the heathen, took steps that resulted in the New Hebrides Mission, and in the sending forth first of Dr. Inglis and thereafter Dr. John G. Paton to that interesting field.

But these were not the first missionaries. In Nova Scotia, previous to the union of the Presbyterian Churches of Canada into one, there was a little Church of thirty or forty congregations connected with the Scotch "Secession," which, with a zeal hardly surpassed by the Moravians, had at one time four missionaries in the New Hebrides. The first missionary of this Church was the Rev. Dr. Geddie, a native of Banff, who went out quite alone, and, joined afterwards by Dr. Inglis, spent his life on the island of Aneityum, and on whose memorial stone there was placed the memorable inscription :—

WHEN HE LANDED HERE IN 1848
THERE WERE NO CHRISTIANS;
WHEN HE LEFT IN 1872
THERE WERE NO HEATHEN.

One of this group of islands was Erromanga, where the famous missionary, John Williams, was murdered with his companion Mr. Harris. To this island the Nova Scotia Church sent out in 1857 the Rev. George N. Gordon, who had been educated in the Free Church College of Halifax. After four years' devoted labour, both Mr. and Mrs. Gordon were brutally murdered on May 20, 1861. A brother of Mr. Gordon's, who had devoted himself in 1869 to the same work in the same island, shared their fate in 1872. Some idea of the savage character of the natives may be gathered from these facts. But those who wish to have a vivid picture of early missionary life among cannibals and savages could not do better than read the narratives of two distinguished Free Church missionaries—Dr. Inglis and Dr. John G. Paton. Dr. Paton's life was full of adventures and hair-breadth escapes, and an account of it specially written for children forms a charming narrative. Dr. Inglis was a very laborious and successful missionary in the island of Aneityum. In the course of his ministry he baptized 1,190 natives, admitted to the communion 679, and married 480 couples. He had 11 elders, 7 deacons, 28 teachers, and 4 churches. To enable him to publish his translation of the Bible, the people contributed £1,200 in the form of arrowroot. But their greatest honour lay in their missionary zeal for the other islands. They went in groups of tens and twenties. In 1872 a group of twenty went off in this way.

I have but touched on the principal foreign missions of the Free Church. There is much to be thankful for in their past history, especially the many splendid men we have had as missionaries. But I think there is far more of promise for the future than even of achievement in the past. What we need here is just what we need everywhere more of the spirit of life. When the famous orator, Dr. de Pressensé of Paris, was dying, the Evangelical Alliance, then met at Florence, sent him a loving, brotherly message of adieu. His reply was a memorable

verse of Scripture indicating the one great need of all the Christian enterprises of the world: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains would flow down at thy presence!"

LETTER XVI.

THE SEED OF ABRAHAM.

REFERENCE has already been made (see Letter II.) to the institution of a mission to the Jews as one of the fruits and tokens of the Evangelical revival in the Church of Scotland. It is but a few weeks ago that the last of the four ministers who were sent out in 1839 to visit the chief places of Jewish abode, and to report on their condition, passed from among us. Dr. Andrew Bonar was both the historian of that expedition and the biographer of Mr. M'Cheyne, and during the whole of his long life he cherished an unflagging interest in God's ancient people. Reference has also been made to the circumstances that, through the illness of Dr. Keith at Budapest, led to the establishment of a mission there, which was speedily blessed with remarkable results.

You perhaps know that Mr. D. O. Hill, a distinguished Edinburgh artist, and a member of the Free Church, painted a celebrated picture, "The Disruption," representing the first General Assembly in Tanfield Hall, Canonmills, which now finds a rather obscure home in the Presbytery Hall. Mr. Hill, while producing a wonderful picture, took a good many liberties with facts, introducing a great many persons who were not present, and clothing many faces with beard and moustaches, although at that time any minister with such appendages would have been counted insane. Towards the left-hand corner of the picture, where you see the tall forehead and radiant face of Dr. Keith, and the broad figure and contemplative countenance of Dr. Black, stands a boy of ten

or twelve, on whose features, though as yet hardly developed, you may possibly trace the well known Hebrew type. The boy is Adolphe Saphir, who had been recently received into the Church at Budapest ; of whom Dr. Smith, now of Corsock, then one of our missionaries, wrote : " I feel confident that this child, if he is not being prepared for a speedy removal to another world, is being prepared for much good in this ;" and who was afterwards a distinguished minister of the Presbyterian Church of England in London. Near this group may be observed a striking figure in Indian dress, Danjibhoy, a favourite convert of Dr. Wilson of Bombay.

The reception of young Adolphe Saphir was connected with one of the most striking passages in the Free Church mission, or indeed in any mission, to the Jews. It was not he only, but the whole Saphir family, including father, mother, three sisters, and two brothers, who were among the first fruits of the mission. And the father of the family was no ordinary man. When Dr. Keith was in Budapest, a few years before, on the business of the mission of inquiry, Mr. Saphir, senior, had been recommended to him as perhaps the fittest person he could find to give him correct and reliable information on the state of the Jews. According to Dr. Smith, he was universally looked up to as the most learned Jew in Hungary, the founder of several schools, familiar alike with the Greek and Latin classics, and with the great stores of Hebrew learning. The conversion of Mr. Saphir made a profound impression on the Jews of Budapest, and indeed throughout Hungary ; and as he became a coadjutor of the mission, he rendered important service to the cause.

It was an interesting circumstance, though not known at the time, that the first Sunday after the Disruption was the first communion Sabbath in the little mission church of Budapest. In presenting the report to the Assembly of 1844, Dr. Keith was able to state that sixteen Jewish converts sat down on that occasion with their Gentile brethren to commemorate the sacrifice of Christ their

passover, and that at the time of his giving in his report the little flock of converted Israelites had been more than doubled. Such reports at such a time had a most cheering influence: the 102nd Psalm was sung with remarkable fervour, and every heart was thrilled with the thought that the time to favour Zion, yea the set time, had come.

In this way the work went on for a few years, till, in 1852, the convener had sorrowfully to report that the Budapest Mission was at an end. To understand the reason why, we must go back to 1848. Well do I remember a Saturday morning in the month of February of that year, when, opening the newspaper, we felt as if a bomb-shell had burst about our ears. We read of an insurrection in Paris, of the terror and flight of King Louis Philippe, and the sudden rise of the French Republic. And then, as the year went on, we read of the spread of the revolution in ever so many countries—in Austria especially, and even in Italy itself, where the Pope, in terror, fled to Gaeta disguised as a lackey. In Austria a conflict was going on that interested us very deeply. Hungary, a part of the Empire, had for some time been claiming its ancient rights, and the authorities of Vienna appeared to concede them. Then the Austrian court revoked its promise, and war with Hungary began. The Hungarian patriots, Déák, Kossuth, Batthanyi, Dembinski, Görgei, and others were followed with profound interest. At last, through the brute force of Russia, the Hungarian patriots were crushed: blood and iron carried the day. Of course our missionaries took no part in these movements, and at first they were not molested. But Jesuit influence prevailed at the court of Vienna, and in 1851 the missionaries were banished and the mission was suppressed. Mr. Edward, another of our best missionaries, was at the same time driven from Lemberg, and his very interesting work suppressed. In short, we might have changed the 102nd Psalm for the 80th: “The boar out of the forest doth waste it, and the wild beast out of the field doth devour it.” It was a touching thing for me, when in Hungary in 1876,

preparing for the General Presbyterian Council, to see at Debreczin the building, and to stand in the desk where the Hungarian constitution had been proclaimed, and to make the acquaintance of one of the pastors in that city who for his patriotism had lain in chains in prison for several years, taking advantage of his leisure there (like Kossuth) to learn English. Kossuth, who is still alive in extreme old age, was a splendid orator, and so thoroughly had he mastered the English idiom that it was a treat even for Englishmen to read the speeches which he delivered in English in this country.

After a time, our mission at Budapest was allowed to be resumed, and it is still maintained. My friend Mr. Andrew Moody is one of the best and most devoted of missionaries, and excellent work is done by him and his colleagues. But there has been no repetition of the brilliant epoch of 1843-4, either at Budapest or at any other of our mission stations. Individual conversions of great interest have been reported ever and anon. Not the least interesting of these was that of Hermann Warszawiak, now of New York, a convert of Mr. Edward, who for many years has laboured at Breslau. The remarkable movement among the Jews in New York in connection with "the little Messianic prophet," as Warszawiak is called, is well known, and promises extensive and memorable results.

It has been the lot of our Jewish Committee to try a variety of stations, without being able, in the case of several, to establish permanent missions. Probably our most important station now, and for many years past, is Constantinople. In the great capital of the Turkish Empire our mission has long carried on active and extensive operations. Only the other month there appeared in the *Monthly* a letter from one of our ministers who had been there for a time, to the effect that no one could contemplate the work at Constantinople—the schools, the colportage, the hospital work, the dealings with inquirers, etc., etc.—without being convinced that out of so much good seed sown there must one day arise a copious harvest.

More recently, we have established a mission in Palestine. At Tiberias much good is expected through the hospital, which, contrary to its custom in recent years, the Turkish Government has allowed to be established there. The name of Dr. Torrance is well known, and much is expected of him. At Safed, too, which the deputation of 1839-40 recommended as a suitable station for a mission, work has recently been begun.

At most of our stations there has been a certain measure of success. Conversions have taken place, baptisms have followed, a little group of worshippers has been gathered; but no community of Hebrew Christians has been formed able to stand on its own feet, and to be a centre of light for the country around. Loss of employment is almost inevitable to the converted Jew; he must go elsewhere. Yet when we remember the ancient position of the Jews as the people of God; when we remember that our divine Lord and Master was of the seed of Abraham according to the flesh; when we call to mind the unprecedented period during which the seed of Abraham have been without a home and without a country; when we think of the shameful treatment to which they are at this day exposed, especially in Russia; when we weigh the signs of reviving life furnished by such cases as those of Rabinowitz and Lichtenstein; and when we think of the high expectations which the apostle cherished of the effect on the world when "the receiving of them should be as life from the dead,"—we must feel that of all the mission work to which we are called, the mission to the Jews has the strongest claims. The resolution of the prophet inspired by the captivity in Babylon may well be re-echoed by us in the view of the far more protracted sufferings of the Hebrew race during the whole Christian era: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not be silent, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

LETTER XVII.

OUR COLONIAL DAUGHTERS.

FEW persons have any right conception of the magnitude of the British colonies. Canada and Australia are each nearly as large as the United States. I have traversed Canada from ocean to ocean, from Halifax to Victoria, and the distance is above four thousand miles. The Maritime Provinces of Canada are much larger than Great Britain and Ireland; the province of Quebec is as large as France; Ontario is larger than Spain; Manitoba is equal to Holland; the North-west Territories might almost compare with Russia in Europe; and British Columbia is not less than Austria. The colony of Queensland in Australia is twenty-three times the size of Scotland. Australia contains in all 3,072,000 square miles. Then we have New Zealand, the Cape, Natal, the West Indies, and how many more it would need a teacher of geography to tell. And vast sections of these colonies have a delightful climate and a splendid soil. You must have seen a map in which the relative size of Britain and the colonies is represented—Britain a mere speck; the colonies like worlds.

And towards these colonies Scotchmen are ever turning their steps. When the cruel evictions that desolated so many Highland glens were in full swing, many Highlanders tried to find a home in Canada, and at this moment Gaelic is the language of several settlements. I remember the case of a little girl that went from the Edinburgh Emigration Home to a Highland family in Canada, writing home that she was learning Gaelic in order to understand the family worship, which was conducted in that tongue. As far off as Winnipeg, in Manitoba, a party of Sutherland emigrants were settled under Lord Selkirk in the beginning of this century, calling their place Kildonan, after their Sutherland home. It seems to be quite a comfortable settlement, so at least I should judge from its

appearance ; but doubtless the early settlers had hardships and sorrows without number to bear, and could never forget what had driven them from their native land.

It was but a few years before the Disruption that attention began to be paid by the Church of Scotland to the colonies, and earnest efforts made to supply them with suitable ministers. The Disruption gave a great impulse to the cause. At first, in our larger colonies there were three Presbyterian Churches, corresponding to the Established, the Free, and the United Presbyterian. Now, in nearly every colony, the three Churches are united, and are getting on very happily together. They have set the mother Churches an excellent example ; but, unfortunately, these have not yet seen their way to follow it.

Before the Disruption many of our ministers thought of settling in the colonies, but not very many of them did so. A few excellent ministers went out from time to time, and exercised a very valuable influence. At first Canada was the favourite colony. Ontario, "the garden of Canada," is to a large extent Scotch. Toronto, its capital, is very like a Scotch city : the Sabbath well kept, the churches well attended, no newspapers published on that day, or places of public amusement opened, or tram-cars running (as we often find in the United States), and a quiet, sober air pervading the city. Of Free Church Disruption ministers that settled in Toronto, Dr. Burns of Paisley and Dr. Topp of Elgin did admirable work. Dr. Willis of Glasgow, who came into the Free Church from the Original Secession, was another able and excellent minister who went to Toronto ; and there were several others.

The Free Church took up the colonial cause with no little zeal. After some time she appointed one of her best ministers, Dr. John Bonar, to the scheme as his sole charge. She sent out deputies to supply important pulpits from time to time, and aided with men and money to fill up important charges. The section of the Presbyterian Church that adhered to the Free was marked by not a little of the spirit of the Free Church, and introduced many of its

aims and methods. The union of the Free and United Presbyterian Churches in Canada took place in 1870, when I had the honour to be present as a deputy from the Free Church at home. A few years later "the Kirk," as they call it there, the representative of the Established Church of Scotland, joined; and now it is a really united Church, although certain features of one or other of its component parts may occasionally appear. And I do not know a better organized or more efficient Presbyterian Church. I am sure it is doing very great good, and it is especially taking hold of those vast territories in the West that have recently been added to the Dominion. It is a notable circumstance, as showing how many Scotchmen there are in Canada, that the Presbyterian population is considerably greater than that of the Church of England.

Australia and New Zealand are much younger colonies that began, or at least began to prosper, within the recollection of living men. Disruption ministers settled early in a few places in these colonies, and were often most useful. Others of the like quality followed them. Dr. Adam Cairns, who had a large and important congregation at Cupar-Fife, gave it up to rear a new charge in Melbourne; Dr. A. Campbell left classic Melrose for Geelong; Dr. Steel left picturesque Cumbræ for Sydney; Dr. Andrew Cameron exchanged Forfarshire for Melbourne; Mr. Burns abandoned the charms of Portobello for Dunedin. Otago, in New Zealand, with Dunedin as its capital, was indeed started as a Scotch if not a Free Church colony; and notwithstanding the admixture of other races that you must expect in a prosperous colony, it still retains something of its original character. I quite agree with those who say that colonies are even more in need of able and devoted ministers and powerful preachers than the old country. The moral tone of young colonies is apt to be low. People go there too exclusively to make money, and the public sentiment in favour of morals and religion is not even what it is in the mother country. But the sphere for usefulness offered to able and active

ministers is very great. To help to put a Christian stamp on a young colony, and thus in some measure to determine its character for generations to come, is a noble service. And though many colonies are now more able than they used to be to help themselves, there will always be important charges needing help of one kind or another from the mother Churches, which they must always regard with interest, and help as far as they can.

There is another class of our countrymen who are necessarily much in foreign and colonial settlements, and for whose spiritual welfare we ought to have special regard—I mean our soldiers. The Free Church has not forgotten them. She has churches in two great military stations—Gibraltar and Malta—and able, zealous ministers, whose great business is to look after the soldiers. In time of war she followed our troops to the Crimea and Egypt. There are many soldiers who will bear testimony to the good they have received at our stations, and who will ever feel grateful to our Church for what she has done on their behalf.

The following are the chief places which the Colonial Committee has aided by men or money, or both:—The various Canadian and Australian colonies; in South Africa, Cape Town, Kimberley, East London, King Williamstown, Durban, Addington, Berea, Pietermaritzburg, Harrismith, Upper Umgeni, Pretoria, Johannesburg, Boksberg; in the West Indies, Bermuda, Trinidad, Jamaica, Antigua, New Providence, and St. Vincent; in British Honduras, Belize, the Falkland Islands.

It may give some idea of the extent of the work of the Colonial Committee to note the ministerial appointments it made in a single year (1858–9), the report for which happens to be before me. To Nova Scotia, 1; to New Brunswick, 1; to Canada, 3; to the West Indies, 1; to Madeira, 1; to New Zealand, 4; to Australia, 5; to South Africa, 1; to Malta, 1; to the Continent of Europe, 3.

It should be a comfort to the Free Church to think that by her Colonial Mission she has contributed her share to save many a fine district from becoming a moral waste; has given

intense pleasure to many a worthy settler who used sadly to bewail his lost church and lost Sabbath; has saved many a soul from death; and has helped to multiply the agencies that are now labouring for the conversion of the world.



LETTER XVIII.

OUR CONTINENTAL SISTERS.

LONG ago, from the Reformation onwards, the Church of Scotland used to be on very friendly terms with the Reformed Churches of Europe. France, Holland, and Geneva were full of friends, and many a time these countries afforded our ministers an asylum when they were persecuted at home. The "Directory for Public Worship," which was sanctioned in 1647, directs prayer to be offered in Scotland on behalf of these Churches, which at that time were exposed to very great cruelty, and it specially asks sympathy for the Queen of Bohemia—Elizabeth, eldest daughter of our James VI.—whose husband had lost not only the crown of Bohemia, but also his paternal dominions on the Rhine, on account of his championship of the Protestant cause.

But during the eighteenth century our brotherly relations with the Continental Churches almost wholly ceased. Moderatism was a chilling and shrivelling system, and under it we became indifferent to the welfare of other Churches. But as soon as the breath of the Evangelical spring began to be felt, our hearts expanded, our arms were stretched out more widely, and friendly relations were again established with the Reformed Churches of Europe. About the time of the Disruption, our Jewish Mission brought us into contact with the Churches of Hungary and Bohemia, and as one interesting result of this contact, many students have come from these countries to study in Scotland. The Disruption in the Canton de Vaud in 1845 naturally drew us very warmly to the Free

Church in that country, and a collection was made for it in all our churches. Then in France a number of pastors and people separated from the national Reformed Church, and became part of the union of Free Churches of France ; and to these our sympathies were specially drawn. Geneva, associated in days of yore with Calvin and John Knox, and in later times with Robert Haldane, Cæsar Malan, and Merle d'Aubigné, seemed like Scotland itself. Italy was specially interesting, because it was the seat of the Papacy, and because most of its kingdoms were hermetically sealed against the gospel. At the Assembly of 1844 it was reported that, at the instigation of the Papacy, the old attempts had been renewed to harass the Waldensians. Much sympathy was felt, and in the course of the year a sum of money was contributed for them, of which Mr. Stewart of Erskine was the bearer. It was he who in after years, as Dr. Stewart of Leghorn, became the devoted, unwearied, and singularly useful friend of the Waldenses. Later, a special interest was awakened in the Missionary Church of Belgium, which had hardly received its permanent shape in 1843, but has ever since been doing a very blessed work in a country wholly Popish.

It must be owned that our interest in these countries, and particularly in France, was greatly quickened by the visits we got from leading men of great fervour of spirit and force of character. Frederick Monod, of the Free Church of France (father of Jean, Théodore, and Léopold Monod), for many years paid us an annual visit, and was always received as a dear old friend. M. Fisch, in later years, was another delightful deputy, brother-in-law of the learned and eloquent Dr. Edmond de Pressensé, who, while a pastor of the Free Church, became a Senator of France. M. Bost of Laforce was another charming visitor—one of those remarkable men who, with a salary of but a few hundred francs, built up, one after another, a whole village of charitable institutions, and, with contributions obtained through faith and prayer, carried them on at great cost from year to year. There was always some-

thing attractive to us douce Scotsmen in the liveliness and humour of these Frenchmen. Many will remember on one occasion how M. Bost, after thanking the Assembly with all his heart for their help, told us how glad he would be to see some of us at Laforce. "Nay," he added, with a knowing twinkle, "I should like to receive the whole General Assembly there; and you need not be afraid of want of accommodation, for I have just finished a large asylum for *idiots*!" While drawn to the men we were drawn to their country, and to the blessed work of evangelization and philanthropy which they were carrying on amid all the superstition and unbelief of their nation.

The settlement of Mr. Stewart at Leghorn to minister to the Scotch settlers there, soon after his visit to the Waldenses, was the first in a series of providential events that proved of great importance to Italy. That country was then divided among many masters, who, with the single exception of the King of Sardinia, were inveterately opposed to liberty and the gospel. Lombardy and Venice were under Austria; Tuscany had its own archduke; the States of the Church were blessed with the government of the Pope; and Naples and Sicily were subject to a Bourbon prince, who got the nickname of King Bomba from his readiness to direct his artillery against his own subjects. The year 1848 was the year of revolution and of liberal constitutions; but it was followed by the anti-liberal reaction, and freedom seemed more hopeless than ever. After a time a marvellous series of events took place that entirely changed the condition of Italy. War broke out between Austria and France, and the central part of Italy was added to the kingdom of Sardinia. Then followed the Garibaldian campaign, in consequence of which all Italy became united into one kingdom, with the King of Sardinia at its head; and instead of being the country from which the Bible was most thoroughly shut out, it became one of those most open to the circulation of the Scriptures and the preaching of the gospel.

During the period between 1848 and the liberation, first

of one part and then of the whole of the country, Dr. Stewart, aided by another Free Church minister, Mr. Hanna of Florence, rendered invaluable service to the cause of the gospel. In Tuscany, where both Leghorn and Florence are situated, there sprang up a great thirst for the message of salvation. The number of persons who left the Church of Rome was allowed by Romanists themselves to be not less than ten thousand. But the work went on under extraordinary difficulties. Every means that the Church party could bring into operation was employed to stop it. The civil power gave its aid to the clerical: to possess a Bible became a crime; to "proselytize"—that is, to tell the good news to others—involved imprisonment and banishment. The utmost secrecy had to be maintained; and if Dr. Stewart had not acted with singular prudence, the Scotch Church itself would have been closed, and he would have been obliged to leave the country. Dr. Stewart and Mr. Hanna had to carry on their correspondence in a grotesque disguise: the one was Dr. Erskine, and the other Sir Girthon Anwoth (the names of their old parishes in Scotland); and two of their friends, Mr. Bruce and Count Guicciardini, were respectively Bannockburn and Kempenfeldt. Once, in a sudden panic, when M. Colomb, one of their agents, had burned a hundred copies of a book called "*Lucilla*," in order to prevent the police from finding them, Mr. Hanna informed Dr. Stewart thus:—"Poor Mr. Dove was sadly frightened, and burned about a hundred of *Lucille's* new dresses."

The intensity of the persecution may be judged from a case that excited profound interest in Britain in 1851—that of the *Madiai*. Their only sin was reading the Bible and speaking of it to some of their friends. For this both husband and wife were thrown into prison, and after languishing without trial for ten months, were condemned, the one to forty-five and the other to fifty-six months of additional imprisonment. All Britain was roused to indignation, and the Tuscan Government was not suffered to rest till the *Madiai* were set free.

All this time Dr. Stewart rendered invaluable service—dealing with converts, procuring teachers to instruct inquirers, translating useful books and manuals of prayer, communicating with this country and especially with his friends in the Free Church, and carefully pondering what was to be done for the future. He was not a little disturbed and disappointed by the doings of certain Plymouthists, who tried to persuade the people to come under their wing. They were to some degree successful; but Dr. Stewart was able to make arrangements for getting the Waldenses to undertake a great mission work in the peninsula of Italy, and thus to provide for the due spiritual oversight of many of the converts. Through the Waldensian Mission, churches and mission stations have been planted in most of the leading towns.

This was Dr. Stewart's great service, and a very memorable service it was. It brought him into lively contact with the Vaudois Church, and led him to interest others in its welfare; and in this great mission to Italy, for which it seemed to have been specially preserved by God, Dr. Guthrie, Dr. Robertson of the Greyfriars', and others became profoundly interested, and did their utmost to promote its welfare. It would be interesting to go into details, but I cannot. Suffice it to say that by planting Scotch ministers at Genoa, Naples, and Rome, besides Leghorn and Florence, the Free Church has sought to bring her influence to bear on the native population of Italy, and, we may surely believe, to some good effect. Dr. John R. M'Dougall, who became minister of the Free Church at Florence on the death of Mr. Hama, and who has been most active in promoting the evangelization of Italy, has done much to gather the converts who were inclined to Plymouthism into an organized church. Efforts have been made to unite the Evangelical Church of Italy and the Waldensian Church, but as yet without effect. The obstacles are not very serious, and it is to be hoped that this very desirable union will yet be achieved.

There is another part of the Continent in which the

Free Church Committee has been led to take a great interest—the Riviera, that beautiful region in the south of France which, from its delightful winter climate, attracts so many invalids and others of somewhat delicate constitution,—persons who are in particular need of faithful pastors, and who may be supposed to be more than ordinarily disposed to listen to their counsels. Through various causes, the Free Church has been led on to this work in a remarkable way, and enjoys much acceptance in it. And I think we should be glad that in this way our Church finds the opportunity to be useful to an important class of persons that might not otherwise be within our reach.

The “summer stations” of the Church, at Interlaken, Lucerne, and other places frequented by tourists, are attended by many other persons besides Free Churchmen; and while fitted to be of much use to them, they bring our ministers into contact with foreign Churches, and increase their interest in the Continental scheme. Twice I have served them, and on both occasions with most interesting results. The cost of these stations is now almost if not entirely defrayed without trenching on the ordinary funds of the Continental Committee. But I feel that we do not do enough to aid the evangelistic efforts of the native Continental Churches themselves. We do not realize how much countries in the Continent need evangelistic effort. Between Popery, rationalism, socialism, agnosticism, secularism, and indifferentism, some of them seem as far from the gospel as Thibet or Siberia. It would be a great blessing if we could give five or six times as much as we do to some of the more evangelistic Churches.

But let me advert more specifically to the good that may be done through our Free Church stations in foreign countries. Long ago we had an interesting instance of this in the island of Madeira, which belongs to Portugal. The climate is delightful, and for consumptive and weakly patients it is most beneficial. A remarkable spiritual movement began among the natives of Madeira under the late Dr. Kalley, who practised as a physician, but was much

better known as an evangelist. Many thousands of the people were impressed ; but the rage of the Church of Rome against Dr. Kalley was so furious that in 1845 he had to fly from the island in the disguise of a woman. Some of my nearest relatives were there at the time ; and once Dr. Kalley found shelter in my mother's house. The Free Church took up the cause very warmly, and among other measures sent out the Rev. W. H. Hewitson (afterwards of Dirleton), a contemporary and friend of Mr. M'Cheyne, to look after the Portuguese converts. Madeira becoming too hot for them, about two thousand of them emigrated. First a large detachment went to Trinidad, where many of their descendants remain to this day, some being members of our Church there. Another detachment went to Illinois, and are connected with the American Presbyterian Church. It was a great blessing to the converts that the Free Church took up their cause when Dr. Kalley was expelled, otherwise they might have been altogether suppressed. For many years the name of Dr. Kalley was held in great honour by some and in great horror by others ; but there has not again been any such native awakening.

In connection more or less with the Continental Committee there are settled ministers of the Free Church in FRANCE, at Nice, Cannes, Mentone, Pau, and Biarritz ; in SWITZERLAND, at Lausanne and Montreux ; in ITALY, at Florence, Rome, Genoa, Naples, and Leghorn ; in AUSTRIA, at Vienna and Prague ; in SPAIN, at Huelva and Rio Tinto ; and in PORTUGAL, at Lisbon. There are summer stations at Aix-les-Bains, Carlsbad, Interlaken, Lucerne, Pontresina, and St. Moritz. Occasionally other stations are supplied.

LETTER XIX.

OTHER SISTER CHURCHES.

ONE good result of the Disruption was, that it brought together a number of old friends and relatives who, having been out of sight, had fallen out of mind.

One of the happiest and most cordial reunions of this kind was that which took place between us and the Presbyterian Church of Ireland. It is difficult for people in these times of railways, steamboats, and telegraphs to understand how utterly Scotland had been separated from her Irish sister.

The origin of the Irish Presbyterian Church goes back to the days of the Covenanters. Ulster, now the most peaceful, had been the most turbulent province in Ireland, and was so depopulated by its strifes that emigrants from Scotland and England had been invited to occupy its deserted lands. Our fathers did not like their people to settle in another country without some pastoral oversight. Accordingly some of our very best ministers, including Mr. Robert Blair and Mr. John Livingstone, went for a time to the north of Ireland. They were the instruments of a deep and extensive revival; and though the Presbyterian ministers and congregations suffered much from the intolerance of the prelatical party, they "warstled through," and laid the foundation of that vigorous Presbyterian Church which has not only been such a blessing to Ulster, but has been the chief instrument of carrying Presbyterianism to the United States.

When our warm-hearted Irish brethren heard of our troubles, they hastened to shake us by the hand; and being all on our side, their sympathy was singularly hearty and singularly acceptable. I remember Hugh Miller remarking that the discovery of the Irish Church was as if we had found the lost ten tribes. From their closer contact with Popery and Prelacy, they had become very resolute Protestants and Presbyterians, and in their time had suffered much for maintaining their principles; and seeing the same spirit in the Free Church, they took us very cordially to their hearts, and ever since we have maintained an attitude of warm friendship to each other. "Giff gaff," says the proverb, "makes good friends." We gave them some of our ablest men, like Mr. M'Naughton and Dr. M'Cosh (afterwards of Princeton); and we got in

return Dr. Hanna, Dr. Black of Inverness, and others. The great Irish revival of 1859 excited a profound interest in the Free Church; many of our ministers went to witness its effects, and brought home tidings which served to kindle and spread the flame at home. We co-operated in missions to the Jews and to India. The work of the Presbyterian Church for the evangelization of Ireland is much appreciated among us, although too little known. The Church, which has its seat mostly in Ulster, but partly in the other provinces, numbers about six hundred congregations and ministers.

In England the history of Presbyterianism is on the whole painful. In the time of the Commonwealth, England was to a large extent Presbyterian. London was a Presbyterian city, and Lancashire a Presbyterian county. But the infamous Act of 1662, by which about two thousand of the best Presbyterian ministers were driven out and prevented from ministering to their old flocks, proved fatal to the cause. In the beginning of the present century, Presbyterianism in England was represented, or misrepresented, by a body of Unitarians, who had retained the name after abandoning all that was characteristic of it. The popular impression came to be that all Presbyterians were Unitarians. In the north of England a number of orthodox congregations survived, but elsewhere there were very few.

As the Evangelical revival advanced, the desire for Presbyterian ordinances became stronger, especially among Scottish settlers in England. The brilliant career of Edward Irving in Regent Square Church, and the occasional visits of Dr. Chalmers to London, served to bring Evangelical Presbyterianism into notice and into favour. The cause was manifestly reviving when the Disruption took place. That event had a great influence on it. Not only did it catch something of the spirit of the movement, but not a few Disruption ministers transferred their services to England. The accession of men like Dr. James Hamilton, Dr. William Chalmers (afterwards Principal of the College), Dr. Anderson of Morpeth, and others, followed

by Dr. Thain Davidson, Dr. Adolphe Saphir, Dr. Sinclair Paterson, Dr. Dykes, Professor Elmslie, Dr. Lundie, Mr. Watson of Liverpool, and many others, gave new life and weight to the cause. For many years the English Presbyterian Church was really a daughter of the Free Church, and its China Mission, manned almost exclusively by Free Church agents, was virtually a Free Church mission. Some years ago a union was effected with the congregations of the United Presbyterian Church in England. This gave the Church a broader basis, and made the tie to the Free Church less intimate. And besides this, the Presbyterian Church of England, now numbering nearly three hundred congregations, does not wish to be considered Scottish, but to be regarded as a Church for the English people.

We come now to the Churches of Scotland. With two of these the Free Church has actually united. She united in 1852 with the Original Secession, a small but eminently estimable body, with which we always associate the name of Dr. M'Crie, the distinguished author of "*The Life of Knox*." He died in 1835; but his son, Dr. Thomas M'Crie, the younger, represented him, and in token of respect both for himself, his family, and his Church, was called to the chair of the General Assembly in 1856.

In 1876 the Free Church united with the Reformed Presbyterian Church. This Church, often called (but not by itself) Cameronian or Covenanter, represented those who were not satisfied with the Revolution Settlement of 1690, and who for many generations stood aloof, we may say, both from Church and State. Whether all that was claimed by its founders was to be found in the Free Church or not, the two Churches were the same in spirit, and were accordingly ripe for union. Dr. W. H. Goold, who, after the deaths of Drs. Andrew and William Symington, was the most outstanding minister of this Church, was called to the chair of the Assembly the year after the union. It ought to be stated that in the case of both these unions a minority stood out against them, so that

we have still in Scotland an Original Secession with twenty-four ministers and a Reformed Presbyterian Church with seven.

For ten years (1863 to 1873) negotiations were carried on for union with the United Presbyterian Church. The representatives of that Church were quite prepared for union on the basis proposed, but a minority in the Free Church Committee and Assembly thought that too much was conceded to the Voluntary principle. They thought that it would be contrary to our standards and to our fundamental principles to unite with the United Presbyterian Church. As this section was prepared to separate from the Free Church if the union had been carried into effect, and as the Free Church did not see it to be a duty to press union with another Church at the cost of disunion in her own, the proposal was for the time abandoned. Closer co-operation with the United Presbyterian Church was agreed on; and at last General Assembly a proposal was made by the Free Church that members of each Church should sit as corresponding members in the supreme court of the other. If this arrangement be agreed to by the next Synod of the United Presbyterian Church, it will be carried immediately into effect.

It only remains to advert to our relation to the Established Church. It is quite marvellous how soon that Church came to pay homage to some of the principles of the Free Church, and to adopt them as her own. This was most emphatically shown in her moving for the abolition of patronage, for which purpose an Act of Parliament was passed in 1874. This was right in the teeth of the policy of the Moderate party even so late as 1842. The old Moderates had also been opponents of the chapel-of-ease movement, and many of them looked with coldness on Dr. Chalmers' extension scheme; but after the Disruption they became keen advocates of church extension, and with remarkable and praiseworthy liberality the Church has built and endowed three hundred and forty new churches. Sunday schools used to be objects of keen opposition;

now they are promoted with great enthusiasm. So far from the sentiment of Lord President Boyle in 1796 in regard to foreign missions receiving any countenance, every effort is now made to increase interest and zeal in that cause. Some ministers of the Established Church are among the foremost members of the Keswick Conference, which has for its object the promotion of holiness and complete consecration to the service of God. In many respects the Established and Free Churches are much nearer than they were in 1843.

What then about union? It is to be observed that union with the Church is one thing, but it is another thing to unite with the State. "Burnt bairns dread the fire," and our experience of State alliance has been so disastrous that we cannot see our way to renew it. Parliament is now a very heterogeneous body; and it remains to be seen whether a democratic government will be more or less favourable to the liberties of the Church than an aristocratic one. I think, moreover, that it would be a very serious thing for the Free Church to risk the loss of all that she has built up during these fifty years on the security of an Act of Parliament which some Court of Session in future years might interpret to the loss of her liberties. And when I look to Europe I see nothing that hurts the Protestant cause more than the fetters of State connection, and I know nothing which would benefit that cause more than the dissolution of that connection. To separate the Reformed Churches of Europe from their State connection would introduce a new era of life and activity.

The present generation have a great advantage over the last for the settlement of this question, inasmuch as feelings of personal antagonism have greatly subsided. Moreover, there is a strong feeling abroad, when we think of the progress of unbelief, of High Churchism, and of secularism, that the interests of Christianity itself can ill afford the present state of division in the Presbyterian Church. It is a blessing that the cause is in the hands of

our great divine Master, whose power can control all forces and whose wisdom can disentangle all difficulties. May he himself arise and heal the breaches of Zion!

LETTER XX.

"NURTURE AND ADMONITION."

"A SCHOOL beside every church" was a main part of the ancient provision for "the godly upbringing of the young." School and church are not now connected; and though School Boards usually provide more or less of religious instruction, additional methods are now employed for bringing up our children "in the nurture and admonition of the Lord."

Every congregation and every mission station has now its Sabbath school. It is hardly a century since Sabbath schools began. The worthy man whom I have mentioned before, John Campbell, ironmonger, Grassmarket, was the first to gather the neglected children of the villages round Edinburgh on Sabbath evenings, and try to tell them of the grace and love of the Saviour. Those that took the business in hand then were generally very worthy and godly men: ignorant, no doubt, of many things that most scholars know now, but with a profound sense of the value of the gospel, and a burning love to the souls of children. I remember in my earliest years hearing a plain man teaching a class in a village school. His grammar and his geography were both at fault, for he would speak to them about the "Specific Ocean;" yet I well remember the sunny face and kindly tone of the old man, and I am sure it must have been good for the children to come Sunday by Sunday under the influence of so loving a heart.

All is now changed: teachers are generally younger, and system rules everywhere. Last year, in the Free Church, we had 1,877 Sabbath schools and 1,343 senior classes; 17,378 teachers of the one and 1,370 of the other; with 164,954 and 52,404 scholars respectively, or 217,858 in

all. It almost overwhelms one to think of such an army of teachers. Last winter, the teachers of the Presbytery of Edinburgh alone nearly filled the Free Assembly Hall at a social meeting called by the presbytery; and the thought was quite inspiring of such a company of men and women all engaged in trying to lead the young to the Saviour, and to induce them to spend their lives under his banner and in imitating his example. If only a blessing from heaven rested on each teacher's labours, what a boon to the country! Among other things encouraged in our Sabbath schools is the contribution of money for missionary purposes. Last year the sum contributed was £6,245, being £672 more than in any previous year. It was a big sum, and it showed well “the mighty power of littles;” yet it is little more than sixpence for every scholar, and in a few years it may easily be doubled.

Then there is the scheme of Dr. Whyte of St. George's, which we call “The Welfare of Youth.” It is too well known to require to be written about. Yet in case this little book should fall into the hands of any who are not familiar with it, I may explain that its great object is to encourage the young people of our congregations to study the Catechism and the Scriptures more attentively and devoutly, and to accustom themselves to express their thoughts in writing by composing essays on topics of great interest. For the first of these purposes subjects are prescribed, and on a day appointed written examinations are held simultaneously all over the country. The young people are divided into three sections—junior, middle, and senior; those whose examination papers stand highest get prizes or certificates, and all who have done creditably get honourable mention. Subjects for essays are in like manner prescribed, and dealt with in a similar way. As many as 4,187 “youth” were registered for these examinations in the year 1890–1; in 1891–2, owing to the prevalence of influenza, the number was considerably smaller—3,307. For 1892–3, the biblical subject prescribed is the Life of Christ, on which Professor Salmonid has written an excellent primer.

The doctrinal division embraces Questions 39-54 of the Shorter Catechism, on which Dr. Whyte has himself written an instructive handbook. For essays, in view of the jubilee year of the Free Church, the subjects are—for seniors, "The Free Church of Scotland;" and for juniors, "Thomas Chalmers." In this way, hundreds and thousands of our young people have been at work studying the greatest of all subjects—the Life of Christ—and other subjects eminently fitted to be useful, and to contribute, by God's blessing, to make them good men and good women when they take their part in the great work of life.

It is interesting to know that this Welfare of Youth competition excites a lively interest in places far away. I have already named St. Kilda, that lonely rock in the far Atlantic, with a population under a hundred, that was left in almost pagan darkness till good Dr. Macdonald of Ferintosh visited it (before the Disruption), and got a little church built. Mr. Fiddis, now the minister (the people being all Free Church), last year sent the names of ten candidates for examination from St. Kilda, two of whom obtained certificates; and he held out the hope that from time to time the interest would increase. Places still more distant sent the names of candidates—Calcutta, 8; Bermuda, 9; Belize, in British Honduras, 1.

Lastly, we come to the Guild Scheme. But what is a guild? That is a question that has been often put, but it need not be put any longer, for the promoters of the scheme have issued a booklet—"A Guild: What is it?"—preparatory to the publishing of "The Guild Handbook." The Guild aims at drawing the young people of our flocks together, promoting a social spirit among them, interesting them in the work of the Church, interesting them also in the true welfare of one another, preventing them from dropping out of Church connection, and generally inspiring them with high aims and rules of life. It includes members of young men's or young women's Christian associations, literary societies, and other organizations of a like kind, without claiming any control over them. It

is only about seven years since it was formed: in 1892 it had 326 affiliated societies, as compared with 275 the year before, and 116 two years before.

What, then, are the methods by which the Guild seeks to accomplish its objects? One very interesting bond of union is a scheme for its members of Daily Bible Readings, the circulation of which during the last three years has been 25,000, 34,000, and 42,500. Connected with these is a system of monthly examinations, the results of which are published from time to time. Essay-writing is also encouraged; and an art department is coming into operation. But all the work of the Guild will be found set forth in the monthly magazine *Youth*, issued under its superintendence, regarding which it is enough to say that if an able editor and an ample staff can hit the taste of readers, *Youth* should be able to make a high place for itself, even in this age of intense competition.

Whenever a speaker or a writer has given forth the word "lastly," it is counted very unfair to add, "in the next place." But having spoken of *Youth*, I must say a word for the *Children's Missionary Record*, which for one halfpenny a month furnishes an excellent repast of missionary food. And having brought in the *Children's Record*, it would be inexcusable not to utter a very hearty word on behalf of the *Free Church Monthly*, edited by Dr. Norman Walker, and universally allowed to be one of the best journals of the kind in all Christendom. And, "in conclusion," I must make the briefest possible reference to the "Children's Day," and to the gratifying fact that all the Presbyterian Churches of Scotland have now agreed that the first Sabbath of November shall be specially devoted to children's services. Older people will be none the worse for this day if they sympathize at all with Dr. Guthrie in his dying hours—"Sing me a bairn's hymn;" or with Mr. Moody, who says that hearing children's hymns in children's voices is just like heaven.

Will not our young people respond cordially to all these efforts of the Church to promote their welfare and their

happiness both here and hereafter? Is not this the good part that shall not be taken from them?

“Her ways are ways of pleasantness, and all her paths are peace.”

LETTER XXI.

A LAST WORD.

IN closing these letters, there are a few points which I should like to emphasize.

1. *The first is, that as the Free Church originated in the great Evangelical revival, so all that is best in her, and all that has commended her most to good men, has been thoroughly impregnated with the Evangelical spirit.* It was the apprehension of the saving grace of the Lord Jesus Christ that kindled the souls of men like Andrew Thomson and Thomas Chalmers, and it was the power with which they set forth that grace and kindred topics that drew men and women of all ranks and conditions around them, animated them with the desire to purify the Church from her blemishes and corruptions, and to spread the knowledge of divine grace and love, first through all our borders at home, and then as widely as possible abroad. In pursuing these high objects, the Church came into collision with the civil courts; and to end an unedifying strife, as well as to secure her own freedom and power of action, she separated from the State. After the separation she set herself more earnestly than ever to spread abroad the blessings of redemption through Jesus Christ. Having this aim, she triumphed over obstacles and enemies without number—over a hostile government, a hostile press, and a hostile aristocracy, some of whom refused her the smallest morsel of ground on which to worship God; she gathered all her foreign missionaries to her standard; she drew to her many of the godliest of the people, and secured a provision, frugal but fair, for the maintenance of ordinances at home and the spread of the gospel abroad. And all along she has

prospered just in proportion as she has sought to carry out the one great object of exalting Christ and drawing sinners to him. What was it that made the home mission so popular in the sixties? The reports of revival, of communities stirred, of men, women, and children turning from folly and vanity to serve the living and true God. On the other hand, when the spirit of languor has crept in, when the subtle breath of secularism has mingled with the atmosphere, when the spirit of party has sought victory over opponents more than the welfare of souls, or when political considerations have, in some degree, drawn away the Church from her one great object,—in these circumstances members have dropped off, contributions have been hard to get, the spirit of willingness has subsided, and other kinds of trouble have arisen. There could be no more suitable celebration of our jubilee than that, in the spirit of mingled thankfulness and contrition, we should set ourselves to seek with our whole heart a renewed outpouring of that spirit of single-hearted consecration to which we attained in some measure at the best periods of our history.

2. *We ought not to lose sight of the Disruption sacrifice, or think lightly of it.* It was an event alike rare and remarkable; it showed how much men of flesh and blood might be enabled to give up for Christ; it was a high-water mark that may well rebuke those who in lesser trials confer with flesh and blood, and yield to the world. Members of the Free Church ought to be familiar with self-denial and ready for it. They should be on their guard against the tendency of the age to make everything, including religion itself, easy and pleasant to the flesh. The conditions of life are no doubt much easier now than they were fifty years ago, but the saying of Christ has never been repealed: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Members of the Free Church should be inspired and strengthened by the memories of the past for difficult and self-denying duties. Traditions of a right kind are some-

thing to cherish. You know the famous words of Dr. Samuel Johnson when he visited Iona: "That man is little to be envied whose patriotism would not gain force on the plains of Marathon, and whose piety would not grow warmer among the ruins of Iona." Many a soldier has felt his courage rise at the mention of Wallace and Bruce. And we should make a similar use of the memory of the Disruption; not to stir our vanity or any such feeling, but to make us also willing, if the call should come to us, to forsake all and follow Christ.

3. *Our Church deserves our love and respect for the work that she has done.* "What I love the Free Church for," said a foreign pastor once to me, "is her readiness for every good work." In these letters I have been desirous to lay some stress on that work. I believe that by her home missions, her Wynd and West Port churches, her Miners' Mission, her missions to fishermen and to our soldiers at Malta and Gibraltar, by her temperance labours, and similar work, she has laid the country at large under a great obligation. Her foreign mission work, alike in India and Africa and the New Hebrides, while very different in all the three, has shown in all the renewing power of the gospel, and in ages to come will probably show it much more. If we look to the Continent, the labours of one man, Dr. Stewart of Leghorn, on behalf of the Waldenses and on behalf of Italy, not to speak of the noble efforts of others, have already had a beneficial bearing on that whole country, and the influence is likely to grow in days to come. The aid our Church has given to colonial Churches in money, and especially in men, has enabled them to do much that must otherwise have remained undone, and has been an important contribution to the welfare of young nations that may one day outnumber the parent State. Our normal schools are helping to rear teachers for the rising generation, as thoroughly equipped as any in attainments and in teaching power, and at the same time familiar with the obligation, "whatsoever they do, to do all in the name of the Lord Jesus."

Our young medical men, and medical women too, are many of them offering their services as medical missionaries, not only to our own but to other Churches, and some of them have sacrificed their young lives on the missionary altar. It was to the Free Church Dr. Livingstone looked when he desired to commence a mission on the banks of Lake Nyasa, because of its character for energy and zeal. And no stronger words could have been used of it than those of Lord Shaftesbury when he received the freedom of the city of Edinburgh in 1878, and in order to express his opinion of Scottish character referred to "the institution of the Free Church as one of the most remarkable instances of vigour, of resolution, of self-denial, political, social, and ecclesiastical."

4. *Nor must we forget our DUTY to our Church.* If personally we have received benefit through her instrumentality, and if we acknowledge her to have been the instrument of much good to others, we must show ourselves her loyal and faithful sons and daughters. Our duty to our Church falls mainly under these heads: service, offerings, character, prayer. Service, with whatever gifts we have, that we may earn the praise of the woman with the alabaster box—"She hath done what she could." Offerings, always to be given cheerfully, "for the Lord loveth a cheerful giver." Character, because that is the best and most telling service we can render; there is nothing more powerful than a living epistle, known and read of all men. And prayer, because all the real blessing comes from heaven, and without that blessing all that we do avails as little as the pipes avail which we sometimes see workmen laying in the streets before they receive the stream of water that supplies the wants of all the city.

5. *But let us remember likewise the Church UNIVERSAL.* Few things betoken a worse state of mind than indifférence to the welfare of other Churches, unless it be the spirit that would like one's own Church to prosper through the misfortunes or the misdeeds of others. It requires little discrimination to see that the cause of true religion must

suffer in any community where there is one careless church or one bad minister. If there be population enough, every church will prosper most when the churches around it are prospering likewise. When we are taught to pray "Thy kingdom come," it is not the Free Church only that is meant. Certain it is that the nearer we are all brought to the spirit of Christ, the more easy will it be for us to unite as Churches, and the more likely will be the consummation which we all long for, when the scroll of the United Kingdom shall be used likewise for the Presbyterian Churches of Scotland: "TRIA JUNCTA IN UNO."

6. *Finally, let us all try to carry out in every direction that great and fundamental principle of our Church—the Headship of Jesus Christ.* That principle has a far wider application than to ecclesiastical arrangements. It binds us personally to have regard to the authority and will of the Lord Jesus Christ in our every word, feeling, and act, great or small. It binds the heads of families to order their households by the law of Christ, and to seek to have them impregnated with his spirit. It binds proprietors, employers, teachers, overseers, writers for the press, all, in short, who have influence over others, to look up to Him whose weapons of influence were truth, righteousness, and love. It binds those in the lowlier walks of life, while striving by honest means to better their condition, to bear themselves to others without envy or bitterness, and to thank God that the highest of all treasures and blessings are as free to the peasant as to the prince. And it binds our rulers, in the public business of the State, to sanction no practice, and to do no act, however apparently expedient or necessary, that contradicts the code of Jesus Christ; and to count it not only their solemn duty but their high privilege to act as the servants of him who is King of kings and Lord of lords.

O happy Free Church of Scotland, if in any degree thou shalt yet contribute towards this glorious consummation!

MEN OF MARK

IN

The Free Church of Scotland.

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Abercrombie, John, M.D., born 1780, died 1844; first physician to her Majesty for Scotland, and the acknowledged head of the medical profession there; author of works on pathology, and on the intellectual and the moral powers; an elder of St. Andrew's Free Church, Edinburgh. Dr. Abercrombie was in all respects a man of the highest character, and a cordial adherent of the Free Church.

Agnew, Sir Andrew, of Lochnaw, Bart., M.P., born 1793, died 1850; the zealous and unwearied advocate of the sanctity of the Sabbath in the House of Commons. At the Assembly in Glasgow in October 1843, he said that its zeal for the Sabbath drew him to the Free Church. (See Memoir of his life, by Thomas M'Crie, D.D.)

Anderson, Rev. John, born 1805, died 1855; founder of the Madras Mission. (See his Life, with that of his colleague, Rev. R. Johnston, by Rev. J. Braidwood, "True Yokefellows in the Mission Field.")

Arnot, Rev. W., born 1808, died 1875 (St. Peter's, Glasgow; High, Edinburgh); eminent as a preacher, a popular speaker, especially to the young, and a successful author. Among his books are "The Race for Riches," "Laws from Heaven for Life on Earth," "Parables of our Lord," "Life of James Hamilton, D.D." (See Memoir by his daughter, Mrs. Fleming.)

Bannerman, James, D.D., born 1807, died 1868 (Ormiston; New College, Edinburgh); author of works on "The Inspiration of Scripture," and "The Church of Christ." (See Memoir prefixed to posthumous volume of sermons.)

Barbour, George F., of Bonskeid, born 1810, died 1887; a Manchester merchant; one of the founders and through life chief benefactors and unwearied friends of the China Mission of Presbyterian Church of England. His wife, Margaret Stewart Sandeman, born 1823, died 1892, was a lady of remarkable force of character, and an earnest fireside evangelist (author of "The Way Home," etc.). Their son, Rev. Robert W. Barbour, born 1854, died 1891 (Cults, Aberdeen), gained unusually high honours in the University of Edinburgh; and after a short career as a minister, died in his 37th year.

Begg, James, D.D., born 1808, died 1883 (Dunfries; Paisley; Liberton; Newington, Edinburgh); a powerful popular speaker and debater; a zealous friend and promoter of social reform; opposed the projected union of the Free and U.P. Churches; in later years leader of "constitutional" party; Moderator of General Assembly, 1865. (See Life, by T. Smith, D.D.)

Beith, Alexander, D.D., born 1799, died 1891 (Kilbrandon, Glenelg, Stirling); an able and energetic minister, who did much service to the Church, especially in the Highlands; Moderator of General Assembly in 1858.

Bonar, Andrew A., D.D., born 1810, died 1892 (Collace; Finnieston); one of four ministers sent out in 1839 on mission of inquiry to Jews,

of which he wrote a narrative; author of "Life of Rev. Robert M. M'Cheyne," and other works; distinguished for his earnest evangelistic spirit and saintly character; a highly successful minister; Moderator of General Assembly, 1878.

Bonar, Horatius, D.D., born 1808, died 1889 (Kelso; Grange, Edinburgh); eminent as a spiritual preacher, and author of "Kelso Tracts," "Way of Life," etc., etc., and of many hymns of world-wide fame; Moderator of General Assembly, 1883.

Breadalbane, John Campbell, Second Marquis of, born 1796, died 1862; champion of the non-Intrusion party in House of Lords, and the consistent, zealous, and liberal friend of the Free Church. The marchioness, an equally warm friend, was a daughter of Mr. Baillie of Jerviswood.

Brewster, Sir David, born 1781, died 1868 (Principal of the United College, St. Andrews, and thereafter of University of Edinburgh); a licentiate of the Church; distinguished as a scientist; editor of "The Edinburgh Encyclopædia;" author of "Life of Sir Isaac Newton," "Natural Magic," "More Worlds than One," and many papers and articles in scientific journals, reviews, and magazines.

Brown, Charles J., D.D., born 1806, died 1884 (Anderston, Glasgow; New North, Edinburgh); an animated, incisive, and very spiritual preacher; conspicuous in General Assembly, 1844; Moderator of General Assembly, 1872.

Bruce, John, D.D., born 1794, died 1880 (Guthrie; St. Andrew's, Edinburgh); a preacher of great originality; author of "Biography of Samson," "Life of Gideon."

Buchanan, James, D.D., LL.D., born 1804, died 1870 (Roslin; North Leith; High Church and St. Stephen's, Edinburgh; New College); a gifted and popular preacher; author of "Comfort in Affliction," "Modern Atheism," "Analogy," and other works.

Buchanan, Robert, D.D., born 1802, died 1875 (Gargunnoch; Salton; Tron and College Churches, Glasgow); an eminent leader during the non-Intrusion controversy, and thereafter till his death; author of the "Ten Years' Conflict," and other works; for many years convener of Sustentation Fund Committee; Moderator of General Assembly, 1860. (See Memoir, by Norman L. Walker.)

Burns, Islay, D.D., born 1817, died 1872 (St. Peter's, Dundee; F.C. College, Glasgow); succeeded Rev. R. M. M'Cheyne; author of "Pastor of Kilsyth," "Life of W. C. Burns," "Church History During First Three Centuries." (See "Remains and Memoir.")

Burns, Robert, D.D., born 1789, died 1869 (Paisley; Toronto; Principal and Professor of Divinity, Knox's College); one of the early promoters of the Colonial Mission; an energetic and powerful preacher; editor of "Wodrow's History of Church of Scotland."

Burns, William C., born 1815, died 1868; an eminent and successful evangelist; first missionary of English Presbyterian Church in China; deservedly reckoned among the holiest and most devoted men of any Church. (See Memoir, by his brother, Islay Burns, D.D.)

Cairns, Adam, D.D., born 1802, died 1881 (Manor; Cupar-Wife; Melbourne); one of the fathers of the Presbyterian Church in Australia; a man of weight and influence, and a faithful preacher and pastor.

Cameron, Andrew, D.D., born 1822, died 1877 (Maryton; Melbourne); founder and editor of the *Christian Treasury*, the *Family Treasury*, *British and Foreign Evangelical Review*, the *Southern Cross*; first secretary of Book and Tract Society of Scotland.

Campbell, Alexander, Esq. of Monzie, M.P., born 1811, died 1869; an ardent and very useful promoter of the non-Intrusion cause in the House of Commons, and a hearty and generous supporter of the Free Church at home.

Campbell, William, of Tillichowan, born 1793, died 1864; one of Dr. Chalmers' coadjutors in Glasgow, whose name became proverbial in connection with his very generous contributions to all the objects of the Free Church.

Candlish, Robert Smith, D.D., born 1806, died 1873 (St. George's, Edinburgh; Principal of New College); a distinguished leader both before and after the Disruption; a preacher and speaker of remarkable ability and eloquence; a very persuasive debater and practical administrator; author of "Exposition of Genesis," "Scripture Characters," "Exposition of 1 John," etc., etc.; Moderator of General Assembly, 1861. (See Life, by William Wilson, D.D.)

Chalmers, Thomas, D.D., D.C.L. (Oxon.), corresponding member of Institute of France, born 1780, died 1847 (Kilmarnock, Fife; Tron and St. John's, Glasgow; University of St. Andrews; University of Edinburgh; New College, Edinburgh); of unrivalled eloquence as preacher and speaker; reformer of the parochial system in Glasgow; distinguished in science, moral philosophy, economics, and theology; a founder of the Free Church, and originator of Sustentation Fund; founder of territorial home missions; author of about 30 vols., partly posthumous; Moderator of General Assembly in 1832, and again in 1843. (See Life and Correspondence, by his son-in-law, W. Hanna, D.D.)

Craufurd, James, Lord Ardmillan, born 1804, died 1876; one of the senators of the College of Justice; Solicitor-General for Scotland; a prominent elder and active friend of the Free Church.

Cunningham, William, D.D., born 1805, died 1861 (Middle, Greenock; Trinity College, Edinburgh; New College, Edinburgh; Principal in succession to Dr. Chalmers); a powerful debater in the non-Intrusion controversy; a profound and learned Calvinistic divine; sent to United States, 1843-44, to represent Free Church; Moderator of General Assembly, 1859; author of "Historical Theology," and other works. (See Life, by Rev. James Mackenzie and Robert Rainy, D.D.)

Dalhousie, Fox Maule, Earl of, K.T., born 1801, died 1874; a leading champion of the non-Intrusion cause in the House of Commons; Secretary at War as Lord Pannure, under Lord Palmerston, during Crimean War; an elder in East Church, Brechin, and a constant and deeply-interested member of the General Assembly till his death.

Davidson, Alexander D., D.D., born 1807, died 1872 (South and West, Aberdeen); one of the most popular preachers in the north of Scotland; author of "Lectures on Esther," and a volume of Posthumous Sermons and Lectures.

Douglas, Carstairs, born 1830, died 1877; one of the first mission

aries of the Presbyterian Church of England to China; a man of much ability and zeal, and most efficient promoter of the work.

Duff, Alexander, D.D., LL.D., born 1806, died 1878; first missionary of Church of Scotland to India; founder of Mission College, Calcutta, and a most powerful and eloquent advocate of the cause of missions at home. He is deservedly reckoned the Father of our India Mission. Author of "India and India Missions," "Missions the Chief End of the Christian Church," etc., etc. (See Life, by George Smith, LL.D., C.I.E.) Moderator of General Assembly in 1851 and in 1873.

Duncan, Henry, D.D., born 1774, died 1846 (Ruthwell); inventor of savings-banks; distinguished in science, and as a faithful and laborious pastor; author of "Sacred Philosophy of the Seasons," 4 vols., and other works; Moderator of General Assembly, 1839.

Duncan, John, LL.D., born 1795, died 1870 (Milton, Glasgow; Budapest; New College, Edinburgh); a great linguist and theological and philosophical genius, yet an eminently spiritual Christian; dreamy and apparently absent-minded; many of his sayings are recorded in Professor Knight's "Colloquia Peripatetica." (See Life, by Principal David Brown, D.D., and also by A. Moody Stuart, D.D.)

Dunlop, Alexander Murray, M.P., LL.D., advocate, born 1798, died 1870; was to the Free Church what Johnston of Warriston was to the Covenanters; devoted himself to its interests with unwearied and self-denying assiduity during the Ten Years' Conflict, both at the bar and elsewhere; drew up Claim of Right in 1842, and other important documents; afterwards entered Parliament, and carried through some useful Acts. Lord Cockburn, in his journals, pays the highest tribute to his purity of character.

Elmslie, William G., D.D., born 1848, died 1889 (Willesden, London; English Presbyterian College); son of Rev. W. Elmslie, Inch; joined Presbyterian Church of England; a young man of rare gifts and talents; author of Present Day Tract on "Renan and his Life of Jesus." (See "Memoir and Remains," edited by W. Robertson Nicoll, LL.D.)

Fairbairn, Patrick, D.D., born 1805, died 1874 (Bridgeton, Glasgow; Orkney; Salton; Free Church College, Aberdeen; and Principal of Free Church College, Glasgow); a man of learning and devotion to study; author of "Typology," "Ezekiel," "Prophecy," "Pastoral Theology," etc., etc.; editor of the "Imperial Dictionary of the Bible;" Moderator of General Assembly in 1864.

Fleming, John, D.D., born 1785, died 1857 (Clackmannan; and Flisk, Fifeshire; University of Aberdeen; New College, Edinburgh); a distinguished naturalist, especially in department of British zoology; author of "British Zoology," and very many papers in journals of science. (See Memoir, by Professor Duns, D.D., prefixed to his "Lithology of Edinburgh.")

Fraser, Donald, D.D., born 1826, died 1892 (Montreal; Inverness; Marylebone, London); a popular preacher; conspicuous clergyman in London; author of several volumes of Lectures on the Books of Scripture, a popular introduction to their contents, and of "Life of Chalmers," in the series "Men Worth Remembering."

Gordon, Elizabeth Brodie, Duchess of, born 1794, died 1864; a lady

of eminent godliness, who joined the Free Church out of sympathy with its spiritual earnestness, and by her life and character did much to commend the gospel, especially in the higher ranks. (See Memoir, by A. Moody Stuart, D.D.)

Gordon, Robert, D.D., born 1786, died 1853 (Kinfauns; Hope Park, New North, and High, Edinburgh); one of the most esteemed and influential ministers of the metropolis; author of "Christ in the Old Testament," 4 vols.; Moderator of General Assembly, 1841.

Grey, Henry, D.D., born 1778, died 1859 (Hope Park, St. Mary's, Edinburgh); another very influential minister, who greatly helped on the evangelical revival; first President of the Free Church Temperance Society; Moderator of General Assembly, 1844.

Guthrie, Thomas, D.D., born 1803, died 1873 (Arbirlot; Greyfriars' and St. John's, Edinburgh); one of the most eloquent and impressive speakers and preachers of any age; chief promoter of Manse Scheme; early advocate of ragged schools; a pioneer in the cause of total abstinence; author of "Plea for Ragged Schools," "The Gospel in Ezekiel," and other works; first editor of *Sunday Magazine*; Moderator of General Assembly, 1862.

Hamilton, James, D.D., born 1814, died 1867 (Roxburgh, Edinburgh; Regent Square, London); a preacher and writer of original genius; author of "Life in Earnest," "The Mount of Olives," "The Harp on the Willows," etc., etc. (See Memoir, by Rev. W. Arnot.)

Hamilton, John, advocate, born 1795, died 1847; one of the chief and most trusted advisers of the Church during the controversy; Secretary to non-Interruption Committee; author of Letter to the Duke of Wellington, and Letter to editor of *Quarterly Review* bearing on the Church question.

Hanna, William, D.D., LL.D., born 1809, died 1882 (East Kilbride; Skirling; St. John's, Edinburgh); son-in-law of Dr. Chalmers, and author of his Life; colleague of Dr. Guthrie; author of "Last Day of our Lord's Passion," and other volumes on the Life of Christ; editor of *North British Review*.

Hetherington, W. M., LL.D., born 1803, died 1865 (Torphichen; St. Andrews; St. Paul's, Edinburgh; Free Church College, Glasgow); author of "History of Church of Scotland," "History of Westminster Assembly"; first editor of *Free Church Magazine*.

Hislop, Stephen, born 1817, drowned 1863; founder of the Free Church mission at Nagpore; an able, devoted, and successful missionary. (See Memoir, by George Smith, LL.D., C.I.E.)

Inglis, John, D.D., born 1807, died 1891; a missionary of the Reformed Presbyterian Church (which joined the Free Church in 1876); laboured along with Dr. Geddie in the island of Anicym in the New Hebrides; author of "Life in New Hebrides," etc.

Keith, Alexander, D.D., born 1791, died 1880 (St. Cyrus); author of the "Evidence of Prophecy" (40th edition), "Signs of the Times," etc., etc.; one of the deputation to inquire about the Jews; and first convener of the committee for their conversion.

Keith-Falconer, Hon. Ion, born 1856, died 1887; second son of Earl of Kintore; Lord Almoner's Professor of Arabic, Cambridge; missionary of Free Church at Aden. (See Life, by Rev. R. Simker.)

Kennedy, John, D.D., born 1819, died 1884 (Dingwall); an able and powerful preacher, especially in Gaelic; a very influential minister of the Free Church in the northern Highlands; author of "The Fathers of Ross-shire," "The Apostle of the North."

Kintore, Francis Alexander, Earl of, born 1828, died 1880; a very warmly attached elder of the Free Church, and an active evangelist.

Mackay, Rev. Mackintosh, LL.D., born 1793, died 1873 (Dunoon; Melbourne; Tarbert, Harris); an eminent Gaelic scholar and influential minister; went for a time to Victoria, but returned to Scotland; Moderator of General Assembly, 1849.

McCheyne, Robert Murray, born 1813, died 1843 (St. Peter's, Dundee); one of the ministers sent to inquire as to the Jews; a warm adherent of the principles of the Free Church, but died before the Disruption. His brief ministry was singularly fruitful, and his saintly character has impressed itself deeply on the minds of thousands. A prayer of singular fervour, offered up at the Convocation in 1842, was long remembered. (See "Life and Letters," by A. A. Bonar, D.D.)

McCrie, Thomas, D.D., jun., born 1797, died 1875 (Clola; McCrie, Edinburgh; English Presbyterian College); son of Thomas McCrie, D.D., sen., author of "Life of Knox;" at first a minister of the Original Secession Church, which joined the Free Church in 1852; author of "Life of Dr. McCrie," "The Story of the Scottish Church," and other works; Moderator of General Assembly in 1856.

McDonald, John, D.D., born 1779, died 1849 (Gaelic Church, Edinburgh; Ferintosh); an eminent Gaelic preacher; often called "the Apostle of the North," on account of the extent and fruitfulness of his labours in the Highlands and his unrivalled influence there. (See his Life, by John Kennedy, D.D.)

McFarlan, Patrick, D.D., born 1781, died 1849 (Kippen; Polmont; St. John's, Glasgow; West, Greenock); eminent for the calmness and clearness of his judgment and the sincerity of his faith; one of the most trusted leaders in the non-Intrusion controversy; is represented in D. O. Hill's picture as signing the Deed of Demission, and thereby surrendering the richest living in Scotland; Moderator of General Assembly in 1834, and again in 1845.

Mackintosh, John, born 1822, died 1851; a favourite student under Dr. Chalmers, an accomplished scholar, and a singularly pure and devoted young man. (See Memoir by his brother-in-law, Norman Macleod, D.D., "The Earnest Student.")

McLauchlan, Thomas, LL.D., born 1813, died 1884 (Stratherrick; St. Columba's, Edinburgh); an able and zealous minister who, as Convener of the Highland Committee, did excellent work in the Highlands; author of "The Early History of the Church of Scotland;" editor of the "Book of the Dean of Lismore," etc.; Moderator of General Assembly, 1876.

Macleod, Rev. Roderick, born 1794, died 1868 (Tynedale; Bracadale; Snizort); a minister who underwent the great change after being ordained, and was ever after marked by his zeal and earnestness; at the Disruption had charge for a time of the whole island of Skye; singularly honoured and looked up to by the Highlanders; Moderator of the General Assembly in 1863.

Miller, Hugh, born 1802, died 1857; a redoubtable champion of the Free Church, who began life as a working mason, but through self-education became an eminent scientist and *littérateur*. In 1840 editor of *Witness* newspaper, the chief organ of the non-Intrusionists. His trenchant pen, joined to his intense convictions and love of the cause, did excellent service. A letter to Lord Brougham on the Church question first brought him into notice. He was author of "The Old Red Sandstone," "My Schools and Schoolmasters," "The Testimony of the Rocks," and other works.

Miller, James, born 1812, died 1862; Professor of Surgery in the University of Edinburgh; owed his serious impressions to the Disruption; a distinguished surgeon, an able popular speaker, and one of the pioneers in the cause of temperance.

Moncreiff, Sir Henry Wellwood, Bart., D.D., born 1809, died 1883 (Baldernock; East Kilbride; St. Cuthbert's, Edinburgh); devoted great attention to the procedure and laws of the Church; was Principal Clerk of General Assembly; also Secretary to the Bible Board; author of "Manual of Procedure," and first series of Chalmers Lectures; Moderator of General Assembly in 1869.

Moncreiff, Sir James W., Bart., born 1776, died 1851; a Senator of the College of Justice; moved the Veto in the General Assembly, 1833; delivered an elaborate opinion in the Auchterarder case in favour of the Church.

Rainy, Harry, M.D., born 1792, died 1876; Professor of Forensic Medicine in University of Glasgow; was one of Dr. Chalmers' "boy elders;" distinguished in his profession, and much esteemed for his high Christian character.

Saphir, Adolphe, born 1830(?), died 1891 (Kensington, London); one of the earliest converts of Jewish Mission at Budapest; became a minister of the Presbyterian Church of England; had a remarkable gift of connecting New Testament Scriptures with Old.

Sinclair, Sir George, of Ulbster, Bart., M.P., born 1790, died 1868; at first differed from Free Church, but by-and-by became its warm friend. Before Disruption, Chairman of a Committee of House of Commons on Lay Patronage in the Church of Scotland. Strongly in favour of union between Free and U.P. Churches. (See his "Six Letters to Rev. James Robertson, D.D., on the Position and Prospects of the Established Church, especially in the Northern Counties.")

Simpson, Sir James Y., Bart., M.D., born 1811, died 1870; an eminent physician and surgeon; the main instrument in introducing the use of ether and chloroform; underwent a great religious change, and became greatly interested in evangelistic work; author of many works on medicine and antiquities, and of some tracts and addresses on religion.

Somerville, Alexander N., D.D., born 1813, died 1889 (Anderston, Glasgow); a devoted and successful minister, full of evangelistic zeal; in his old age devoted himself to a series of evangelistic tours over the world; addressed great numbers in foreign countries through interpreters, and seemed to make a deep impression; Moderator of General Assembly, 1886.

Spiers, Graham, advocate, born 1790, died 1847; Sheriff of Midlothian; one of the chief counsellors of the Church during the early part of the controversy; of high character and calm judgment; removed by death too early to enable the Church or the country to get the full benefit of his character and gifts.

Stewart, Alexander, D.D., born 1794, died 1847 (Rothesay; Cromarty); one of the most original and powerful preachers in the north of Scotland; was called to St. George's in 1847, but died very soon after; Hugh Miller was brought up under his ministry; author of "The Tree of Promise."

Stewart, Robert Walter, D.D., born 1808, died 1888 (Erskine; Leghorn, Tuscany); became profoundly interested in the Protestant awakening in Tuscany, which he helped in many ways to promote; did much for the Waldensian Church, and especially for establishing and advancing their chain of evangelistic stations over the Italian Peninsula; author of "Commentary on the Gospels in Italian;" Moderator of General Assembly, 1874.

Stow, David, born 1793, died 1864, a reformer in Sabbath-school work; an elder and coadjutor of Dr. Chalmers; founder of the system of Normal School training, and of the Glasgow Normal College; when the whole staff of Glasgow Normal School was ejected at the Disruption, helped to set up the Free Church Normal School. (See Life, by Rev. W. Fraser.)

Thomson, Alexander, of Banchory, near Aberdeen, born 1798, died 1868; a public-spirited county gentleman, deeply interested in social questions and in spiritual work; made large bequests to the Free Church College of Aberdeen, and founded the Thomson Lectureship.

Tweedie, W. K., D.D., born 1803, died 1863 (South, Aberdeen; Tolbooth, Edinburgh); for fifteen years Convener of Foreign Missions Committee; a popular preacher and useful author.

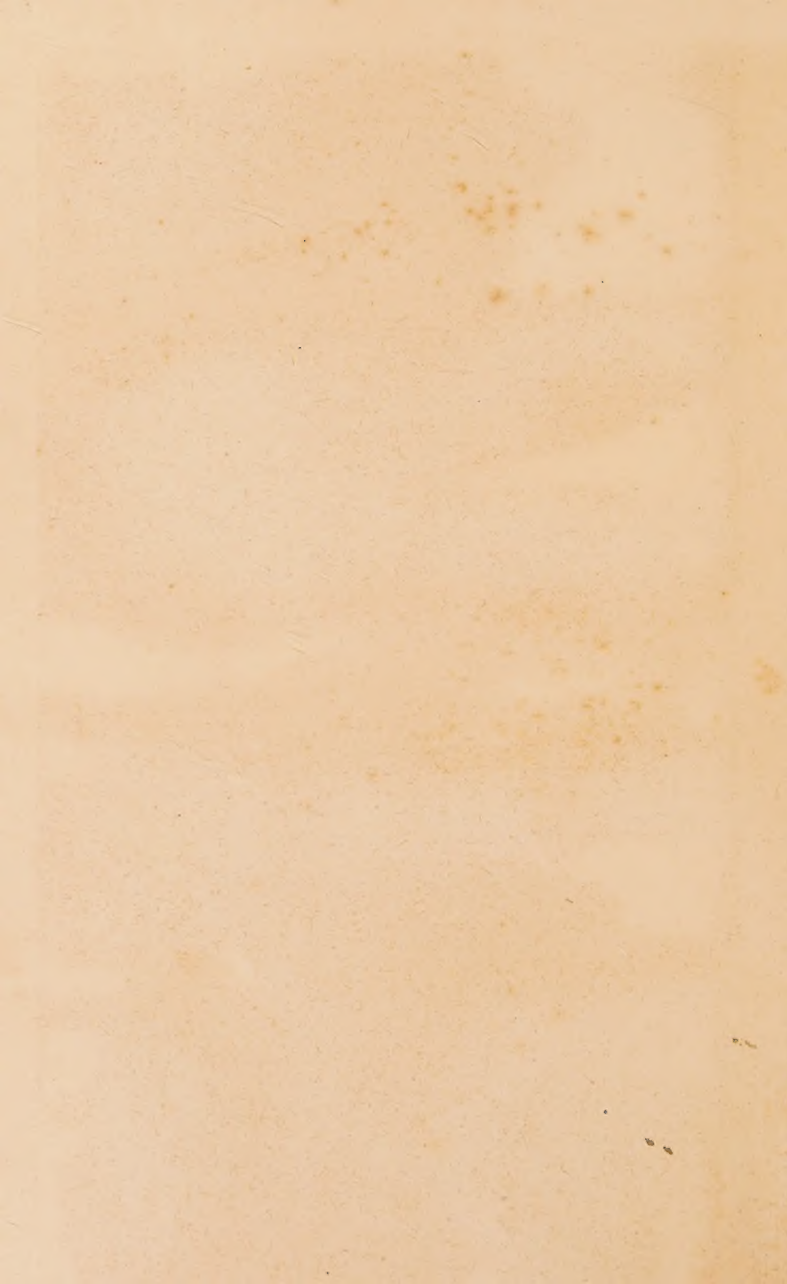
Welsh, David, D.D., born 1793, died 1845 (Crossmichael; University of Edinburgh); Secretary to the Bible Board (from which he was ejected); a highly cultured and scholarly man; Moderator of General Assembly, 1842; read the Protest, 18th May 1843; first editor of *North British Review*.

Wilson, John, D.D., born 1804, died 1875; founder of the Bombay Mission; Vice-Chancellor of the University of Bombay; author of "Lands of Bible," 2 vols., and many other books and articles in scientific and other journals, also "Memoir of Mrs. Margaret Wilson;" was Moderator of General Assembly in 1870.

Mrs. Wilson was a most devoted and talented lady, a pioneer in the cause of Female Education in India.

Wilson, William, D.D., born 1808, died 1888 (Carmylie; St. Paul's, Dundee); an active promoter of the Free Church movement; one of the Clerks of Assembly; latterly Convener and Secretary of the Sustentation Fund Committee; Moderator of General Assembly in 1866.

Wylie, John A., LL.D., born 1808, died 1890 (Dollar; Protestant Institute, Edinburgh); a minister of the Original Secession, which joined the Free Church in 1852; a popular author - "The Papacy," "History of Protestantism," "History of the Scottish Nation."





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